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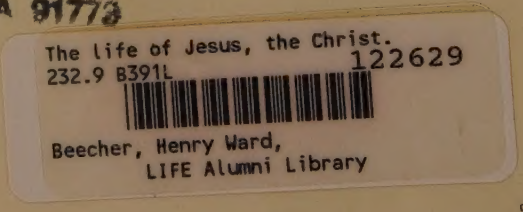

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And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples. Matt. XXVI. 26

Restored. Painted. & Engraved. after. Leonardo da Vinci's Milan Fresco

"THE LAST SUPPER."
BY W. E. MARSHALL.
EXPRESSLY FOR H. W. BEECHER'S. LIFE OF JESUS THE CHRIST.

THE LIFE

OF

JESUS, THE CHRIST.

BY

HENRY WARD BEECHER.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." — GAL. iv. 4, 5.

772

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PREFACE.

I HAVE undertaken to write a Life of Jesus, the Christ, in the hope of inspiring a deeper interest in the noble Personage of whom those matchless histories, the Gospels of Matthew, Mark, Luke, and John, are the chief authentic memorials. I have endeavored to present scenes that occurred two thousand years ago as they would appear to modern eyes if the events had taken place in our day.

The Lives of Christ which have appeared of late years have naturally partaken largely of the dialectic and critical spirit. They have either attacked or defended. The Gospel, like a city of four gates, has been taken and retaken by alternate parties, or held in part by opposing hosts, while on every side the marks of siege and defence cover the ground. This may be unfortunate, but it is necessary. As long as great learning and acute criticism are brought to assail the text of the Gospels, their historic authenticity, the truth of their contents, and the ethical nature of their teachings, so long must great learning and sound philosophy be brought to the defence of those precious documents.

But such controversial Lives of Christ are not the best for general reading. While they may lead scholars from doubt to certainty, they are likely to lead plain people from certainty into doubt, and to leave them there. I have therefore studiously avoided a polemic spirit, seeking to produce conviction without controversy.

Joubert[1] finely says: "State truths of sentiment, and do not try to prove them. There is danger in such proofs; for in arguing it is necessary to treat that which is in question as something problematic; now that which we accustom ourselves to treat as problematic ends by appearing to us as really doubtful. In things that are visible and palpable, never prove what is believed already; in things that are certain and mysterious, — mysterious by their greatness and by their nature, — make people believe them, and do not prove them; in things that are matters of practice and duty, command, and do not explain. 'Fear God' has made many men pious; the proofs of the existence of God have made many men atheists. From the defiance springs the attack; the advocate begets in his hearer a wish to pick holes; and men are almost always led on from a desire to contradict the doctor to the desire to contradict the doctrine. Make Truth lovely, and do not try to arm her."

The history of the text, the authenticity of the

[1] As quoted by Matthew Arnold, *Essays in Criticism*, p. 234 (London ed.), 1865.

several narratives, the many philosophical questions that must arise in such a field, I have not formally discussed; still less have I paused to dispute and answer the thousands of objections which swarm around the narrative in the books of the sceptical school of criticism. Such a labor, while very important, would constitute a work quite distinct from that which I have proposed, and would infuse into the discussion a controversial element which I have especially sought to avoid, as inconsistent with the moral ends which I had in view.

I have however attentively considered whatever has been said, on every side, in the works of critical objectors, and have endeavored as far as possible so to state the facts as to take away the grounds from which the objections were aimed.

Writing in full sympathy with the Gospels as authentic historical documents, and with the nature and teachings of the great Personage whom they describe, it is scarcely necessary to say that I have not attempted to show the world what Matthew and John *ought* to have heard and to have seen, but did not; nor what things they did *not* see or hear, but in their simplicity believed that they *did*. In short, I have not invented a Life of Jesus to suit the critical philosophy of the nineteenth century.

The Jesus of the four Evangelists for wellnigh two thousand years has exerted a powerful influence upon the heart, the understanding, and the imagination of

mankind. It is *that* Jesus, and not a modern substitute, whom I have sought to depict, in his life, his social relations, his disposition, his deeds and doctrines.

This work has been delayed far beyond the expectation of the publishers, without fault of theirs, but simply because, with the other duties incumbent upon me, I could not make haste faster than I have. Even after so long a delay the first Part only is ready to go forth; and for the second I am obliged to solicit the patience of my readers. But I aim to complete it within the year.

The order of time in the four Evangelists has always been a perplexity to harmonists, and it seems likely never to be less. But this is more especially characteristic of details whose value is little affected by the question of chronological order, than of the great facts of the life of Jesus.

I have followed, though not without variations, the order given by Ellicott,[1] and especially Andrews.[2] But a recent "Gospel History Consolidated," published in London by Bagster,[3] so generally accords with these that I have made it the working basis; and, instead of cumbering the margin with references to the passages under treatment, have preferred to reproduce at the end of this volume a corresponding portion of the text of the "Gospels Consolidated," by

[1] *Historical Lectures on the Life of Our Lord Jesus Christ.* C. J. Ellicott.

[2] *The Life of Our Lord upon Earth.* Samuel J. Andrews.

[3] Imported and sold in the United States by John Wiley and Son, New York.

a reference to which, chapter by chapter, those who wish to do so will find the groundwork on which this Life is founded.

Although the general arrangement of the "Gospels Consolidated" has been followed,[1] it will be seen that I have frequently deviated from it in minor matters. For example, believing that the reports of the Sermon on the Mount, as given in Matthew and in Luke, are but two separate accounts of the one discourse, I have not treated Luke's account as the record of a second delivery of the same matter, as is sometimes done. The two narrations of the discourse and uproar at Nazareth I have regarded as referring to but a single transaction, while the "Gospels Consolidated" treats them as separate events. But such differences in mere arrangement are inevitable, and not important. No two harmonists ever did agree in all particulars, and it is scarcely possible that any two ever will. The very structure of the Gospels makes it wellnigh impossible. They are not like the "dissected maps," or pictures, whose severed parts can, with some patience, be fitted together into the original whole, a hundred times exactly alike. They are little more, often, than copious indexes of a voluminous life, without dates or order. It is not probable

[1] I would not be understood as recommending the "Gospels Consolidated" as a substitute for the four Gospels, but as an auxiliary. The fulness with which transactions are there made to stand out will help the common reader to attain conceptions to which scholars come by a laborious intercomparison of the four narratives.

that a single note was taken, or a line written, in Christ's lifetime. The Gospels are children of the memory. They were vocally delivered hundreds of times before being written out at all; and they bear the marks of such origin, in the intensity and vividness of individual incidents, while chronological order and literary unity are but little regarded. In the arrangement of particulars, therefore, when no clew to the real order of time could be found, I have felt at liberty to select such order as would best help the general impression.

That this work may carry to its readers the richest blessing which I can imagine, a sympathetic insight into the heart of its great subject, Jesus Christ, the Redeemer of the world, and a vital union with him, is my earnest wish and devout prayer.

HENRY WARD BEECHER.

Brooklyn, N. Y., August, 1871.

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HEAD OF CHRIST. Restored, painted, and engraved by W. E. MARSHALL . . . . . Frontispiece.

After photograph of the rapidly decaying Supper Scene of LEONARDO DA VINCI, at Milan.

ENGRAVINGS ON WOOD.

1. HEADS OF CHRIST. (Full page.) 134

Out of the multitudes of heads giving artistic fancies as to the personal look of Jesus, six have been selected as representative. First is that of Leonardo da Vinci (b. 1452, d. 1519), reproduced in the frontispiece. On the page facing p. 102 are five: No. 1. From the earliest picture of Christ that is known, a fresco in the Catacombs of St. Calixtus, near Rome, fourth century; No. 2. From an emerald intaglio of the sixth century, now in Rome, given out of the treasury of Constantinople to Pope Innocent VIII. for the redemption of the brother of the Emperor of the Turks, then a prisoner of the Christians; No. 3. From a *Pietà*, or "Dead Christ," by the Italian painter Raibolini of Bologna, known as Francisco Francia (b. 1450, d. 1517); No. 4. From a crucifix by Albrecht Dürer, the great German painter and engraver (b. 1471, d. 1528); No. 5. From a painting by Paul de la Roche, the French painter (b. 1797, d. 1856).

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The idea and general view were taken from MacGregor's most interesting "Rob Roy on the Jordan"; but the scene is worked up anew, and the *reeds* are studied from both the Syrian and the Egyptian papyrus. The view is found among the upper sources of the Jordan; looming above the horizon, to the north, is the "rounded head of splendid, glittering Hermon," while, to the left, is seen "the far-off snow on the sharp indented Sunnin, chief of the Lebanon range."

MAPS.

Constructed by A. L. Rawson. — *Engraved by* G. W. & C. B. Colton & Co.

In preparing the Maps, use was made of the latest works of Van de Velde and of the French and English surveys, these being corrected by every means of later information accessible.

The General Map comprises the whole country visited by Jesus (except the journey in infancy to Egypt), giving but a few of the most important names.

The Vicinity of Nazareth and Capernaum is quite full in detail, showing how many towns there are or were in this region (though nearly one half of the whole have been omitted, to avoid crowding).

The Plan of the Temple of Herod is after Fergusson.

CHAPTER I.

INTRODUCTORY.

How well the Hebrew Priest, but especially the Prophet, had done his work, may best be seen in that moral element which made Judaism to religion what the Greek spirit had been to the intellectual life of the world. Nowhere out of Judæa were to be found such passionate moral fervor and such intense spiritual yearnings. But this spirit had spent itself as a formative power; it had already overshot the multitude, while higher natures were goaded by it to excess. There was need of a new religious education. This was the desire and expectation of the best men of the Jewish Church. How their spiritual quickening was to come, they knew not. That it was coming was generally believed, and also that the approaching deliverance would in some mysterious way bring God nearer to men. "Of the day and of the hour" knew no man. The day had come when a new manifestation of God was to be made. A God of holiness, a God of power, and a God of mercy had been clearly revealed. The Divine Spirit was now to be clothed with flesh, subjected to the ordinary laws of matter, placed in those conditions in which men live, become the subject of care, weariness, sorrow, and of death itself.

The history of this divine incarnation we are now to trace, in so far as the religious knowledge which has sprung from it can be carried back to its sources, and be made to illustrate the sublime truths and events of the Lord's earthly mission.

Since there are four inspired lives of our Lord, — two of them by the hands of disciples who were eye-witnesses of the events recorded, namely, those by Matthew and John, and two, those of Mark and Luke, by men who, though not disciples, were yet the companions of the Apostles, and derived their materials, in part, from them, — why should it be necessary to frame other histories of Jesus, the Christ? Since the materials for any new life of Christ must be derived from the four Evangelists, is it likely that uninspired men, after a lapse of nearly nineteen hundred years, can do better than *they* did who were either witnesses or contemporaries of the Lord, and who were appointed and guided by the Divine Spirit to make a record of truth for all time?

The impression produced by such suggestions will be materially modified upon a close examination of the Gospels.

1. The very fact that there are *four* lives, which strikes one as a fourfold blessing, and which surely is an advantage, carries with it also certain disadvantages. For a clear view of the life and teachings of our Lord, four fields are to be reaped instead of one.

The early ages needed testimony; our age needs teaching. Four witnesses are better for testimony. But for biography one complete narrative, combining in it the materials of the four, would have given a pic-

ture of our Lord more in accordance with the habits and wants of men in our day.

This diversity of witnesses subserves other important ends. No single man could have represented all sides of the Saviour's teaching. A comparison of Matthew's Gospel with that of John will show how much would have been lost, had there been only a single collector and reporter of Christ's discourses.

It is not easy, even for one trained to investigation, to gather out of the four Evangelists a clear and consistent narrative of our Lord's ministry; and still less will unstudious men succeed in doing it.

No one will deny that every Christian man should seek a comprehensive, and not a fragmentary, knowledge of his Lord. In other words, every Christian reader seeks, for himself, out of the other four, to weave a fifth life of Christ. Why should not this indispensable work be performed for men, with all the aids of elaborate investigation?

2. The impression derived from this general view is greatly strengthened by a critical examination of the contents of the Gospels.

It is one of the striking facts in history, that One whose teachings were to revolutionize human ideas, and to create a new era in the world's affairs, did not commit a single syllable to paper, and did not organize a single institution. An unlimited power of acting upon the world without these subsidiary and, to men, indispensable instruments, — viz. writing and organization, — and only by the enunciation of absolute truths in their relation to human conduct, is one of the marks of Divinity.

There is no evidence that Jesus appointed any of his

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disciples to perform the work of an historian. None of them claim such authorization. Only Luke[1] makes any reference to the motives which led him to undertake the task of writing, and he claims no other than a personal desire to record a knowledge which he deemed fuller than that of others.

The four Gospels are evidently final and authoritative collections of oral histories and compilations of narratives which were already circulating among the early Christians. In the cases of Matthew and John, these materials were wrought upon the fabric of their own personal observation and experience.

There is in none of them any consistent regard to the order of time or of place. The principle of arrangement evidently is to be found in the moral similarities of the materials, and not in their chronological sequences. Different events are clustered together which were widely separated. Whole chapters of parables are given as if they had been delivered in a single discourse. We should never have known from Matthew, Mark, or Luke, that our Lord was accustomed to go up to Jerusalem to the great Jewish feasts; but we do get it from John, who is mainly concerned with the history and discourses of his Master in Judæa. Matthew, on the other hand, bestows his attention upon that part of the Saviour's life which was spent in Galilee. Moreover, he seldom enters, as John does,

[1] Luke i. 1–4. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed."

upon interior and profoundly spiritual experiences. John almost as little notices the merely external facts and events of the Lord's life, which Matthew habitually regards.[1]

In their structure the Evangelical narratives have been well compared to Xenophon's Memorabilia of Socrates. They are clusters of events, parables, miracles, discourses, in which the order of time is sometimes obscure, and sometimes wholly inverted.

In every age of the Church it has been deemed wise to attempt to form a harmony of the four Gospels. Since the year A. D. 1500, there have been more than *fifty* harmonies made by most eminent Christian scholars. Of Lives of Christ *and* Harmonies there have been more than *one hundred and fifty*.

But for some such help, the difficulties arising from a comparison of the different narratives would be insoluble. Many obstacles are thus removed, many apparent contradictions are congruously explained, many apparent inconsistencies are harmonized; and it is shown that, of the inexplicable facts remaining, none are important, — certainly not as respects the great truths or the essential events of the narrative.

3. It is probable that no equal amount of truth was ever expressed in a mode so well fitted for universal circulation. And yet, as the Gospels were written by

[1] "The first three Evangelists describe especially those things which Christ did in our flesh, and relate the precepts which He delivered on the duties to be performed by us, while we walk on earth and dwell in the flesh. But St. John soars to *heaven*, as an eagle, above the clouds of human infirmity, and reveals to us the mysteries of Christ's Godhead, and of the Trinity in Unity, and the felicities of Life Eternal, and gazes on the Light of Immutable Truth with a keen and steady ken." — *St. Augustine, translated by Dr. Wordsworth.* Introduction to Commentaries on the New Testament.

Jews, and with primary reference to certain wants of the age in which the writers lived, they are full of allusions, references, customs, and beliefs, which have long since passed away or have become greatly modified. There are also in the New Testament allusions to customs of which there is no knowledge whatever preserved.

But far more important is it to observe the habits of thought, the whole mental attitude of the Apostolic age, and the change which has since come upon the world. Truths remain the same; but every age has its own style of thought. Although this difference is not so great as is the difference between one language and another, it is yet so great as to require restatement or, as it were, translation. The truth which Paul argues to the Romans is as important for us as it was for them. But we are not Jews.[1] We care nothing for circumcision. The Hebrew law has never entangled us. We have our prejudices and obstinacies, but they are not the same as those which the Apostle combated. The truth of the Epistle to the Romans, when separated from the stalk and ear on which it grew, is of universal nutriment. But in Paul's own day the stem and the husk also were green and succulent; they were living and indispensable parts of his statement of the truth. Far less is this distinction applicable to the Gospels, and yet it is, in a measure, true of them.

Our age has developed wants no deeper, perhaps, nor more important, than those in the Apostolic age,

[1] Jews were dispersed through all the civilized world, and in general, both in Greek and Roman cities, there were synagogues, in which the Old Testament Scriptures were read, and in which the Apostles made known to their own countrymen the fulfilment of those Scriptures in the history of our Lord. See Acts 28: 16 – 24.

but needs essentially different. We live for different ends. We have other aspirations. We are plagued with new infidelities of our own. We are proud in a different way, and vain after our own manner. To meet all these ever-changing necessities of the human heart and of society, men are ordained to preach the gospel. If merely reading the text as it was originally delivered were enough, why should there be preachers? It is the business of preachers to re-adapt truth, from age to age, to men's ever-renewing wants.

And what is this, but doing by single passages of Scripture what a Life of Christ attempts to do systematically, and in some dramatic form, for the whole? Some have said, almost contemptuously, "The only good Lives of Christ are those by the four Evangelists." And yet these very men are so little content with these same Evangelists, that they spend their lives in restating, illustrating, and newly applying the substance and matter of the Evangelical writings,— thus by their own most sensible example refuting their own most foolish criticism!

4. But there are reasons yet deeper why the Life of Christ should be rewritten for each and every age. The life of the Christian Church has, in one point of view, been a gradual unfolding and interpretation of the spiritual truths of the Gospels. The knowledge of the human heart, of its yearnings, its failures, its sins and sorrows, has immensely increased in the progress of centuries.

Has nothing been learned by the Christian world of the methods of moral government, of the communion of the Holy Ghost, of the power of the Divine Spirit to cleanse, enrich, and fire the soul, after so many centu-

ries of experience? Has this world no lore of love, no stores of faith, no experience of joy unfolded from the original germs, which shall fit it to go back to the truths of the New Testament with a far larger understanding of their contents than *they* had who wrote them? Prophets do not always understand their own visions; Apostles deliver truths which are far deeper, and more glorious in their ulterior forms, than even their utterers suspect.

It is both a privilege and a duty of the Church of Christ to gather up, from time to time, these living commentaries upon divine truth, — these divine interpretations, by means of human experience, of the truth as it is in Jesus, — and carry back this light and knowledge to the primal forms and symbols. Our Lord himself declared that his kingdom of truth was as a seed. But what shall interpret a seed like its own growth and harvest? To us the narratives of the Gospel ought to mean far more than to the primitive disciple, or they have been germs without development, seed without a harvest.

All critics of the Gospels, though, in each group, differing by many shades among themselves, may be reduced to two classes: —

1. Those who believe that the writings of the Evangelists are authentic historical documents, that they were divinely inspired, and that the supernatural elements contained in them are real, and to be credited as much as any other parts of the history; and, —

2. Those who deny the inspiration of the Gospels, regarding them as unassisted human productions, filled with mistakes and inaccuracies; especially, as filled with superstitions and pretended miracles.

These latter critics set aside all traces of the supernatural. They feel at liberty to reject all miracles, either summarily, with "philosophic" contempt, or by explanations as wonderful as the miracles are marvellous. In effect, they act as if there could be no evidence except that which addresses itself to the material senses. Such reasoning chains philosophy to matter: to which statement many already do not object, but boldly claim that, in our present condition, no truth can be *known* to men except that which conforms itself to physical laws. There is a step further, and one that must soon be taken, if these reasons are logically consistent; namely, to hold that there is no evidence of a God, unless Nature be that God. And this is Pantheism, which, being interpreted, is Atheism.

We scarcely need to say, that we shall take our stand with those who accept the New Testament as a collection of veritable historical documents, with the record of miracles, and with the train of spiritual phenomena, as of absolute and literal truth. The miraculous element constitutes the very nerve-system of the Gospel. To withdraw it from credence is to leave the Gospel histories a mere shapeless mass of pulp.

What is left when these venerable records are stripped of the ministry of angels, of the mystery of the divine incarnation, of the wonders and miracles which accompanied our Lord at every step of his career? Christ's miracles were not occasional and occult, but in a long series, with every degree of publicity, involving almost every element of nature, and in numbers so great that they are summed up as comprehending whole villages, towns, and neighborhoods in their benefactions. They produced an excitement in the public

mind so great that ofttimes secrecy was enjoined, lest the Roman government should interfere.

That Christ should be the centre and active cause of such stupendous imposture, on the supposition that miracles were but deceptions, shocks the moral feeling of those even who disbelieve his divinity. Widely as men differ on every topic connected with the Christ, there is one ground on which all stand together, namely, that Jesus was good. Even Infidelity would feel bereaved in the destruction of Christ's moral character. But to save that, and yet to explain away the miracles which he wrought, has put ingenuity to ludicrous shifts.

RENAN, to save the character of his poetic hero, is obliged to depict him as the subject of an enthusiasm which grew upon him until it became a self-deceiving fanaticism. It seems, then, that the whole world has been under the influence of one who was not an impostor, only because he was mildly insane!

That such a conclusion should give no pain to men utterly destitute of religious aspirations may well be conceived. But all others, looking upon this wanton and needless procedure, will adopt the language of Mary, and say, "They have taken away my Lord, and I know not where they have laid him."

CHAPTER II.

THE OVERTURE OF ANGELS.

Had it been the design of Divine Providence that the Gospels should be wrought up like a poem for literary and artistic effect, surely the narrative of the angelic appearances would have glowed in all the colors of an Oriental morning. They are, indeed, to those who have an eye to discern, a wonderful and exquisitely tinted prelude to the dawn of a glorious day. It is not to be supposed that the earth and its dull inhabitants knew what was approaching. But heavenly spirits knew it. There was movement and holy ecstasy in the Upper Air, and angels seem, as birds when newcome in spring, to have flown hither and thither, in songful mood, dipping their white wings into our atmosphere, just touching the earth or glancing along its surface, as sea-birds skim the surface of the sea. And yet birds are far too rude, and wings too burdensome, to express adequately that feeling of unlabored angelic motion which the narrative produces upon the imagination. Their airy and gentle coming would perhaps be better compared to the glow of colors flung by the sun upon morning clouds that seem to be born just where they appear. Like a beam of light striking through some orifice, they shine upon Zacharias in the Temple. As the morning light finds the flowers, so found they the mother of Jesus. To the shepherds'

eyes they filled the midnight arch like auroral beams of light; but not as silently, for they sang, and more marvellously than when "the morning stars sang together and all the sons of God shouted for joy."

The new era opens at Jerusalem. The pride with which a devout Jew looked upon Jerusalem can scarcely be imagined in our prosaic times. Men loved that city with such passionate devotion as we are accustomed to see bestowed only on a living person. When the doctrine of immortality grew more distinctly into the belief of holy men, no name could be found which would make the invisible world so attractive as that of the beloved city. NEW JERUSALEM was the chosen name for Heaven.

Upon this city broke the morning rays of the Advent. A venerable priest, Zacharias, belonging to the retinue of the Temple, had spent his whole life in the quiet offices of religion. He was married, but childless. To him happened a surprising thing.

It was his turn to burn incense,—the most honorable function of the priestly office. Upon the great altar of sacrifice, outside the holy place, the burnt-offering was placed. At a signal the priest came forth, and, taking fire from this altar, he entered the inner and more sacred place of the Temple, and there, before the altar of incense, putting the fragrant gum upon the coals, he swung the censer, filling the air with wreaths of smoke. The people who had gathered on the outside, as soon as the smoke ascended silently sent up their prayers, of which the incense was the symbol. "And there appeared unto him an angel of the Lord, standing on the right side of the altar."

That he trembled with fear and awe is apparent from the angel's address,—"Fear not!" The key-note of the new dispensation was sounded! Hereafter, God was to be brought nearer, to seem less terrible; and a religion of the spirit and of love was soon to dispossess a religion of ceremonials and of fear.

"Fear not, Zacharias: for thy prayer is heard;
And thy wife Elisabeth shall bear thee a son,
And thou shalt call his name John.
And thou shalt have joy and gladness;
And many shall rejoice at his birth.
For he shall be great in the sight of the Lord,
And shall drink neither wine nor strong drink;
And he shall be filled with the Holy Ghost even from his mother's womb.
And many of the children of Israel shall he turn to the Lord their God.
And he shall go before him in the spirit and power of Elias,
To turn the hearts of the parents to the children,
And the disobedient to the wisdom of the just;
To make ready a people prepared for the Lord."

If this address, to our modern ears, seems stately and formal, it is to be remembered that no other language would seem so fit for a heavenly message to a Jewish priest as that which breathed the spirit of the Old Testament writings; and that to us it savors of the sermon because it has since been so often used for the purposes of the sermon.

But the laws of the material world seemed to the doubting priest more powerful than the promise of that God who made all physical laws. To this distinct promise of a son who should become a great reformer, and renew the power and grandeur of the prophetic office, he could only say, "Whereby shall I know this?" His doubts should have begun earlier, or

not at all. He should have rejected the whole vision, or should have accepted the promise implicitly; for what sign could be given so assuring as the very presence of the angel? But the sign which he asked was given in a way that he could never forget. His speech departed; silence was the sign; — as if the priest of the Old was to teach no more until the coming of the New.

When Zacharias came forth to the people, who were already impatient at his long delay, they perceived by his altered manner that some great experience had befallen him. He could not speak, and could dismiss them only by a gesture.

We have no certainty whether this scene occurred at a morning or an evening service, but it is supposed to have been at the evening sacrifice. In that case the event was an impressive symbol. The people beheld their priest standing against the setting sun, dumb, while they dispersed in the twilight, the shadow of the Temple having already fallen upon them. The Old was passing into darkness; to-morrow another sun must rise!

Elisabeth, the wife of Zacharias, returned to the "hill-country," or that region lying west and south of Jerusalem. The promise had begun to be fulfilled. All the promises made to Israel were pointing to their fulfilment through her. These promises, accumulating through ages, were ample enough, even in the letter, to fill a devout soul with ardent expectancy. But falling upon the imagination of a greatly distressed people, they had been magnified or refracted until the public mind was filled with inordinate and even fantastic expectations of the Messianic reign. It is not probable

that any were altogether free from this delusion, not even the soberest and most spiritual natures. We can therefore imagine but faintly the ecstatic hopes of Zacharias and Elisabeth during the six months in which they were hidden in their home among the hills before the history again finds them. They are next introduced through the story of another memorable actor in this drama, the mother of our Lord.

It is difficult to speak of Mary, the mother of Jesus, both because so little is known of her and because so much has been imagined. Around no other name in history has the imagination thrown its witching light in so great a volume. In art she has divided honors with her divine Son. For a thousand years her name has excited the profoundest reverence and worship. A mother's love and forbearance with her children, as it is a universal experience, so is it the nearest image of the divine tenderness which the soul can form.

In attempting to present the Divine Being in his relations to universal government, men have well-nigh lost his personality in a sublime abstraction. Those traits of personal tenderness and generous love which alone will ever draw the human heart to God, it has too often been obliged to seek elsewhere. And, however mistaken the endeavor to find in the Virgin Mary the sympathy and fond familiarity of a divine fostering love, it is an error into which men have been drawn by the profoundest needs of the human soul. It is an error of the heart. The cure will be found by revealing, in the Divine nature, the longed-for traits in greater beauty and force than are given them in the legends of the mother of Jesus.

Meanwhile, if the doctors of theology have long

hesitated to deify the Virgin, art has unconsciously raised her to the highest place. There is nothing in attitude, expression, or motion which has been left untried. The earlier Christian painters were content to express her pure fervor, without relying upon the element of beauty. But as, age by age, imagination kindled, the canvas has given forth this divine mother in more and more glowing beauty, borrowing from the Grecian spirit all that was charming in the highest ideals of Venus, and adding to them an element of transcendent purity and devotion, which has no parallel in ancient art.

It is difficult for one whose eye has been steeped in the colors of art to go back from its enchantment to the barrenness of actual history. By Luke alone is the place even of her residence mentioned. It is only inferred that she was of the royal house of David. She was already espoused to a man named Joseph, but not as yet married. This is the sum of our knowledge of Mary at the point where her history is introduced. Legends abound, many of them charming, but like the innumerable faces which artists have painted, they gratify the imagination without adding anything to historic truth.

The scene of the Annunciation will always be admirable in literature, even to those who are not disposed to accord it any historic value. To announce to an espoused virgin that she was to be the mother of a child, out of wedlock, by the unconscious working in her of the Divine power, would, beforehand, seem inconsistent with delicacy. But no person of poetic sensibility can read the scene as it is narrated by Luke without admiring its sublime purity and serenity.

It is not a transaction of the lower world of passion. Things most difficult to a lower sphere are both easy and beautiful in that atmosphere which, as it were, the angel brought down with him.

"And the angel came in unto her and said, Hail! thou that art highly favored! The Lord is with thee!"

Then was announced the birth of Jesus, and that he should inherit and prolong endlessly the glories promised to Israel of old. To her inquiry, "How shall this be?" the angel replied: —

> "The Holy Ghost shall come upon thee,
> And the power of the Highest shall overshadow thee;
> Therefore also that holy thing which shall be born of thee
> Shall be called the Son of God."

It was also made known to Mary that her cousin Elisabeth had conceived a son. And Mary said: "Behold the handmaid of the Lord! Be it unto me according to thy word."

Many have brought to this history the associations of a later day, of a different civilization, and of habits of thought foreign to the whole cast of the Oriental mind. Out of a process so unphilosophical they have evolved the most serious doubts and difficulties. But no one is fitted to appreciate either the beauty or the truthfulness to nature of such a scene, who cannot in some degree carry himself back in sympathy to that Jewish maiden's life. The education of a Hebrew woman was far freer than that of women of other Oriental nations. She had more personal liberty, a wider scope of intelligence, than obtained among the Greeks or even among the Romans. But above all, she received a moral education which placed her high above her sisters in other lands.

It is plain that Mary was imbued with the spirit of the Hebrew Scriptures. Not only was the history of her people familiar to her, but her language shows that the poetry of the Old Testament had filled her soul. She was fitted to receive her people's history in its most romantic and spiritual aspects. They were God's peculiar people. Their history unrolled before her as a series of wonderful providences. The path glowed with divine manifestations. Miracles blossomed out of every natural law. But to her there were no laws of nature. Such ideas had not yet been born. The earth was "the Lord's." All its phenomena were direct manifestations of his will. Clouds and storms came on errands from God. Light and darkness were the shining or the hiding of his face. Calamities were punishments. Harvests were divine gifts; famines were immediate divine penalties. To us God acts through instruments; to the Hebrew he acted immediately by his will. "He spake, and it was done; he commanded, and it stood fast."

To such a one as Mary there would be no incredulity as to the reality of this angelic manifestation. Her only surprise would be that *she* should be chosen for a renewal of those divine interpositions in behalf of her people of which their history was so full. The very reason which would lead us to suspect a miracle in our day gave it credibility in other days. It is simply a question of adaptation. A miracle as a blind appeal to the moral sense, without the use of the reason, was adapted to the earlier periods of human life. Its usefulness ceases when the moral sense is so developed that it can find its own way through the ministration of the reason. A miracle is a substitute for moral

demonstration, and is peculiarly adapted to the early conditions of mankind.

Of all miracles, there was none more sacred, congruous, and grateful to a Hebrew than an angelic visitation. A devout Jew, in looking back, saw angels flying thick between the heavenly throne and the throne of his fathers. The greatest events of national history had been made illustrious by their presence. Their work began with the primitive pair. They had come at evening to Abraham's tent. They had waited upon Jacob's footsteps. They had communed with Moses, with the judges, with priests and magistrates, with prophets and holy men. All the way down from the beginning of history, the pious Jew saw the shining footsteps of these heavenly messengers. Nor had the faith died out in the long interval through which their visits had been withheld. Mary could not, therefore, be surprised at the coming of angels, but only that they should come to her.

It may seem strange that Zacharias should be struck dumb for doubting the heavenly messenger, while Mary went unrebuked. But it is plain that there was a wide difference in the nature of the relative experiences. To Zacharias was promised an event external to himself, not involving his own sensibility. But to a woman's heart there can be no other announcement possible that shall so stir every feeling and sensibility of the soul, as the promise and prospect of her first child. Motherhood is the very centre of womanhood. The first awaking in her soul of the reality that she bears a double life — herself within herself — brings a sweet bewilderment of wonder and joy. The more sure her faith of the fact, the more tremulous must

her soul become. Such an announcement can never mean to a father's what it does to a mother's heart. And it is one of the exquisite shades of subtle truth, and of beauty as well, that the angel who rebuked Zacharias for doubt saw nothing in the trembling hesitancy and wonder of Mary inconsistent with a childlike faith.

If the heart swells with the hope of a new life in the common lot of mortals, with what profound feeling must Mary have pondered the angel's promise to her son!

> "He shall be great, and shall be called the Son of the Highest;
> And the Lord God shall give him the throne of his father David;
> And he shall reign over the house of Jacob forever,
> And of his kingdom there shall be no end."

It is expressly stated that Joseph was of the "house of David," but there is no evidence that Mary was of the same, except this implication, "The Lord God shall give him the throne of his father David." Since Joseph was not his father, it could only be through his mother that he could trace his lineage to David.

There is no reason to suppose that Mary was more enlightened than those among whom she dwelt, or that she gave to these words that spiritual sense in which alone they have proved true. To her, it may be supposed, there arose a vague idea that her son was destined to be an eminent teacher and deliverer. She would naturally go back in her mind to the instances, in the history of her own people, of eminent men and women who had been raised up in dark times to deliver their people.

She lived in the very region which Deborah and Barak had made famous. Almost before her eyes lay

the plains on which great deliverances had been wrought by heroes raised up by the God of Israel. But that other glory, of spiritual deliverance, was hidden from her. Or, if that influence which overshadowed her awakened in her the spiritual vision, it was doubtless to reveal that her son was to be something more than a mere worldly conqueror. But it was not for her to discern the glorious reality. It hung in the future as a dim brightness, whose particular form and substance could not be discerned. For it is not to be supposed that Mary — prophet as every woman is — could discern that spiritual truth of the promises of the Old Testament which his own disciples did not understand after companying with Jesus for three years, nor yet after his ascension, nor until the fire of the pentecostal day had kindled in them the eye of flame that pierces all things and discerns the spirit.

"And Mary arose in those days, and went into the hill-country with haste, into a city of Juda, and entered into the house of Zacharias and saluted Elisabeth."

The overshadowing Spirit had breathed upon her the new life. What woman of deep soul was ever unthrilled at the mystery of life beating within life? And what Jewish woman, devoutly believing that in her child were to be fulfilled the hopes of Israel, could hold this faith without excitement almost too great to be borne? She could not tarry. With haste she trod that way which she had doubtless often trod before in her annual ascent to the Temple. Every village, every brook, every hill, must have awakened in her some sad recollection of the olden days of her people. There was Tabor, from which came down Barak and his men.

And in the great plain of Esdraelon he fought Sisera. The waters of Kishon, murmuring at her feet, must have recalled the song of Deborah. Here, too, Josiah was slain at Megiddo, and "the mourning of Hadad-Rimmon in the valley of Megiddon" became the by-word of grief. Mount Gilboa rose upon her from the east. Ebal and Gerizim stood forth in remembrance of the sublime drama of blessings and cursings. Then came Shechem, the paradise of Palestine, in whose neighborhood Joseph was buried. This pilgrim may have quenched her thirst at noonday, as afterwards her son did, at the well of Jacob; and farther to the south it might be that the oak of Mamre, under which the patriarch dwelt, cast its great shadow upon her.

It is plain from the song of Mary, of which we shall speak in a moment, that she bore in mind the history of the mother of Samuel, wife of Elkanah, who dwelt in this region, and whose song, at the presentation of Samuel to the priest at Shiloh, seems to have been the mould in which Mary unconsciously cast her own.

Thus, one after another, Mary must have passed the most memorable spots in her people's history. Even if not sensitive to patriotic influences, — still more if she was alive to such sacred and poetic associations, — she must have come to her relative Elisabeth with flaming heart.

Well she might! What other mystery in human life is so profound as the beginning of life? From the earliest days women have called themselves blessed of God when life begins to palpitate within their bosom. It is not education, but nature, that inspires such tender amazement. Doubtless even the Indian woman in

such periods dwells consciously near to the Great Spirit! Every one of a deep nature seems to herself more sacred and more especially under the divine care while a new life, moulded by the divine hand, is springing into being. For, of all creative acts, none is so sovereign and divine. Who shall reveal the endless musings, the perpetual prophecies, of the mother's soul? Her thoughts dwell upon the unknown child,— thoughts more in number than the ripples of the sea upon some undiscovered shore. To others, in such hours, woman should seem more sacred than the most solemn temple; and to herself she must needs seem as if overshadowed by the Holy Ghost!

To this natural elevation were added, in the instance of Mary and Elisabeth, those vague but exalted expectations arising from the angelic annunciations. Both of them believed that the whole future condition of their nation was to be intimately affected by the lives of their sons.

And Mary said:—

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath regarded the low estate of his handmaiden;
For, behold, from henceforth all generations shall call me blessed.
For He that is mighty hath done to me great things;
And holy is his name.
And his mercy is on them that fear him
From generation to generation.
He hath shewed strength with his arm;
He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seats,
And exalted them of low degree.
He hath filled the hungry with good things;
And the rich he hath sent empty away.
He hath holpen his servant Israel,
In remembrance of his mercy;
As he spake to our fathers,
To Abraham, and to his seed forever."

Unsympathizing critics remark upon the similarity of this chant of Mary's with the song of Hannah,[1] the mother of Samuel. Inspiration served to kindle the materials already in possession of the mind. This Hebrew maiden had stored her imagination with the poetic elements of the Old Testament. But, of all the

[1] "My heart rejoiceth in the Lord;
My horn is exalted in the Lord;
My mouth is enlarged over mine enemies;
Because I rejoice in thy salvation.
There is none holy as the Lord;
For there is none beside thee;
Neither is there any rock like our God.
Talk no more so exceeding proudly:
Let not arrogancy come out of your mouth:
For the Lord is a God of knowledge,
And by him actions are weighed.
The bows of the mighty men are broken,
And they that stumbled are girded with strength.
They that were full have hired out themselves for bread;
And they that were hungry ceased;
So that the barren hath borne seven;
And she that hath many children is waxed feeble.
The Lord killeth, and maketh alive:
He bringeth down to the grave, and bringeth up.
The Lord maketh poor, and maketh rich:
He bringeth low, and lifteth up.
He raiseth up the poor out of the dust,
And lifteth up the beggar from the dunghill,
To set them among princes,
And to make them inherit the throne of glory:
For the pillars of the earth are the Lord's,
And he hath set the world upon them.
He will keep the feet of his saints,
And the wicked shall be silent in darkness:
For by strength shall no man prevail.
The adversaries of the Lord shall be broken to pieces;
Out of heaven shall he thunder upon them:
The Lord shall judge the ends of the earth;
And he shall give strength unto his King,
And exalt the horn of his Anointed."

treasures at command, only a devout and grateful nature would have made so unselfish a selection. For it is not upon her own blessedness that Mary chiefly dwells, but upon the sovereignty, the goodness, and the glory of God. To be exalted by the joy of our personal prosperity above self-consciousness into the atmosphere of thanksgiving and adoration, is a sure sign of nobility of soul.

For three months these sweet and noble women dwelt together, performing, doubtless, the simple labors of the household. Their thoughts, their converse, their employments, must be left wholly to the imagination. And yet, it is impossible not to be curious in regard to these hidden days of Judæa, when the mother of our Lord was already fashioning that sacred form which, in due time, not far from her residence, perhaps within the very sight of it, was to be lifted up upon the cross. But it is a research which we have no means of pursuing. Her thoughts must be impossible to us, as our thoughts of her son were impossible to her. No one can look forward, even in the spirit of prophecy, to see after-things in all their fulness as they shall be ; nor can one who has known go back again to see as if he had not known.

After Mary's return to Nazareth, Elisabeth was delivered of a son. Following the custom of their people, her friends would have named him after his father, but the mother, mindful of the name given by the angel, called him John. An appeal was made to the priest — who probably was deaf as well as dumb, for they made signs to him — how the child should be named. Calling for writing-materials, he surprised them all by naming him as his wife had, — John. At once the sign ceased.

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His lips were unsealed, and he broke forth into thanksgiving and praise. All the circumstances conspired to awaken wonder and to spread throughout the neighborhood mysterious expectations, men saying, "What manner of child shall this be?"

The first chapter of Luke may be considered as the last leaf of the Old Testament, so saturated is it with the heart and spirit of the olden times. And the song of Zacharias clearly reveals the state of feeling among the best Jews of that day. Their nation was grievously pressed down by foreign despotism. Their people were scattered through the world. The time was exceedingly dark, and the promises of the old prophets served by contrast to make their present distress yet darker. We are not surprised, therefore, to find the first portion of Zacharias's chant sensitively recognizing the degradations and sufferings of his people: —

"Blessed be the Lord God of Israel;
For he hath visited and redeemed his people,
And hath raised up an horn of salvation for us
In the house of his servant David
(As he spake by the mouth of his holy prophets,
Which have been since the world began);
That we should be saved from our enemies,
And from the hand of all that hate us;
To perform the mercy promised to our fathers,
And to remember his holy covenant,
The oath which he sware to our father Abraham,
That he would grant unto us,
That we being delivered out of the hand of our enemies
Might serve him without fear,
In holiness and righteousness before him,
All the days of our life."

Then, as if seized with a spirit of prophecy, and beholding the relations and offices of his son, in language

as poetically beautiful as it is spiritually triumphant he exclaims: —

"And thou, child, shalt be called the prophet of the Highest:
For thou shalt go before the face of the Lord to prepare his ways;
To give knowledge of salvation unto his people
By the remission of their sins,
Through the tender mercy of our God;
Whereby the day-spring from on high hath visited us,
To give light to them that sit in darkness and in the shadow of death,
To guide our feet into the way of peace."

Even in his childhood John manifested that fulness of nature and that earnestness which afterwards fitted him for his mission. He "waxed strong in spirit." He did not mingle in the ordinary pursuits of men. As one who bears a sensitive conscience and refuses to mingle in the throng of men of low morality, he stood apart and was solitary. He "was in the deserts until the day of his showing unto Israel."

Mary had returned to Nazareth. Although Joseph, to whom she was betrothed, was descended from David, every sign of royalty had died out. He earned his livelihood by working in wood, probably as a carpenter, though the word applied to his trade admits of much larger application. Tradition has uniformly represented him as a carpenter, and art has conformed to tradition. He appears but on the threshold of the history. He goes to Egypt, returns to Nazareth, and is faintly recognized as present when Jesus was twelve years of age. But nothing more is heard of him. If alive when his reputed son entered upon public ministry, there is no sign of it. And as Mary is often mentioned in the history of the Lord's mission, it is probable that Joseph died before Jesus entered upon his public life. He is called a just man, and we know that he was humane. For when he perceived

the condition of his betrothed wife, instead of pressing to its full rigor the Jewish law against her, he meant quietly and without harm to set her aside. When in a vision he learned the truth, he took Mary as his wife.

In the thousand pictures of the Holy Family, Joseph is represented as a venerable man, standing a little apart, lost in contemplation, while Mary and Elisabeth caress the child Jesus. In this respect, Christian art has, it is probable, rightly represented the character of Joseph. He was but a shadow on the canvas. Such men are found in every community, — gentle, blameless, mildly active, but exerting no positive influence. Except in one or two vague implications, he early disappears from sight. No mention is made of his death, though he must have deceased long before Mary, who in all our Lord's ministry appears alone. He reappears in the ecclesiastical calendar as St. Joseph, simply because he was the husband of Mary, — a harmless saint, mild and silent.

An imperial order having issued for the taxing of the whole nation, it became necessary for every one, according to the custom of the Jews, to repair to the city where he belonged, for registration.[1]

[1] It is needless to consider the difficulty to which this passage has given rise. Josephus states that Quirinius (Cyrenius) became governor of Judæa after the death of Archelaus, Herod's son and heir, and so some eight or ten years after the birth of Christ. How then could that taxing have brought Joseph from Nazareth to Bethlehem? The immense ingenuity which has been employed to solve this difficulty will scarcely add to the value of hypothetical historical reasoning. Especially when now, at length, it is ascertained upon grounds almost certain, that Quirinius was *twice* governor of Syria. See Schaff's note to Lange's *Com.* (Luke, pp. 32, 33), and the more full discussion in Smith's *Bible Dictionary*, Art. "Cyrenius," and President Woolsey's addition to this article in Hurd and Houghton's American edition.

From Nazareth to Bethlehem was about eighty miles. Travelling slowly, as the condition of Mary required, they would probably occupy about four days in reaching their destination. Already the place was crowded with others brought thither on the same errand. They probably sought shelter in a cottage, for "the inn was full," and there Mary gave birth to her child.

It is said by Luke that the child was laid in a manger, from which it has been inferred that his parents had taken refuge in a stable. But tradition asserts that it was a *cave*, such as abound in the limestone rock of that region, and are used both for sheltering herds and, sometimes, for human residences. The precipitous sides of the rock are often pierced in such a way that a cottage built near might easily convert an adjoining cave to the uses of an outbuilding.

Caves are not rare in Palestine, as with us. On the contrary, the whole land seems to be honeycombed with them. They are, and have been for ages, used for almost every purpose which architecture supplies in other lands, — as dwellings for the living and sepulchres for the dead, as shelter for the household and for cattle and herds, as hidden retreats for robbers, and as defensive positions or rock-castles for soldiers. Travellers make them a refuge when no better inn is at hand. They are shaped into reservoirs for water, or, if dry, they are employed as granaries. The limestone of the region is so porous and soft, that but a little labor is required to enlarge, refashion, and adapt caves to any desirable purpose.

Of the "manger," or "crib," Thomson, long a missionary in Palestine, says: "It is common to find two sides of the one room, where the native farmer resides

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with his cattle, fitted up with these mangers, and the remainder elevated about two feet higher for the accommodation of the family. The mangers are built of small stones and mortar, in the shape of a box, or, rather, of a kneading-trough, and when cleaned up and whitewashed, as they often are in summer, they do very well to lay little babes in. Indeed, our own children have slept there in our rude summer retreats on the mountains."[1]

The laying of the little babe in the manger is not to be regarded then as an extraordinary thing, or a positive hardship. It was merely subjecting the child to a custom which peasants frequently practised with their children. Jesus began his life with and as the lowest.

About five miles south of Jerusalem, and crowning the top and sides of a narrow ridge or spur which shoots out eastwardly from the central mass of the Judæan hills, was the village of Bethlehem. On every side but the western, the hill breaks down abruptly into deep valleys. The steep slopes were terraced and cultivated from top to bottom. A little to the eastward is a kind of plain, where it is supposed the shepherds, of all shepherds that ever lived now the most famous, tended their flocks. The great fruitfulness of its fields is supposed to have given to Bethlehem its name, which signifies the "House of Bread." Famous as it has become, it was but a hamlet at the birth of Jesus. Here King David was born, but there is nothing to indicate that he retained any special attachment to the place. In the rugged valleys and gorges which

[1] Thomson's *The Land and the Book*, Vol. II. p. 98.

abound on every side, he had watched his father's flocks and had become inured to danger and to toil, defending his charge on the one hand against wild beasts, and on the other against the scarcely less savage predatory tribes that infested the region south and east. From Bethlehem one may look out upon the very fields made beautiful forever to the imagination by the charming idyl of David's ancestress, Ruth the Moabitess. Changed as Bethlehem itself is, which, from holding a mere handful then, has a population now of some four thousand, customs and the face of nature remain the same. The hills are terraced, the fields are tilled, flocks are tended by laborers unchanged in garb, working with the same kinds of implements, having the same manners, and employing the same salutations as in the days of the patriarchs.

Were Boaz to return to-day, he would hardly see an unfamiliar thing in his old fields, — the barley harvest, the reapers, the gleaners, the threshing-floors, and the rude threshing, — all are there as they were thousands of years ago.

At the season of our Saviour's advent, the nights were soft and genial.[1] It was no hardship for rugged

[1] This is true, whichever date shall be selected of the many which have been urged by different learned men. But further than this there is no certainty. "In the primitive Church there was no agreement as to the time of Christ's birth. In the East the 6th of January was observed as the day of his baptism and birth. In the third century, as Clement of Alexandria relates, some regarded the 20th of May, others the 20th of April, as the birthday of our Saviour. Among modern chronologists and biographers of Jesus there is still greater difference of opinion, and every month — even June and July (when the fields are parched from want of rain) — has been named as the time when the great event took place. Lightfoot assigns the Nativity to September, Lardner and Newcome to October, Wieseler to February, Paulus to March, Greswell and Alfera to the 5th of April, just after the spring rains, when there is an abundance of pasture; Lichtenstein

shepherds to spend the night in the fields with their flocks. By day, as the sheep fed, their keepers might while away their time with sights and sounds along the earth. When darkness shut in the scene, the heavens would naturally attract their attention. Their eyes had so long kept company with the mysterious stars, that, doubtless, like shepherds of more ancient times, they were rude astronomers, and had grown familiar with the planets, and knew them in all their courses. But there came to them a night surpassing all nights in wonders. Of a sudden the whole heavens were filled with light, as if morning were come upon midnight. Out of this splendor a single voice issued, as of a choral leader, — "Behold, I bring you glad tidings of great joy." The shepherds were told of the Saviour's birth, and of the place where the babe might be found. Then no longer a single voice, but a host in heaven, was heard celebrating the event. "Suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

> "Glory to God in the highest,
> And on earth peace, good-will toward men."

Raised to a fervor of wonder, these children of the field made haste to find the babe, and to make known on every side the marvellous vision. Moved by this

places it in July or December, Strong in August, Robinson in autumn, Clinton in spring, Andrews between the middle of December, 749, and the middle of January, 750, A. U. C. On the other hand, Roman Catholic historians and biographers of Jesus, as Sepp, Friedlieb, Bucher, Patritius, and also some Protestant writers, defend the popular tradition, — the 25th of December. Wordsworth gives up the problem, and thinks that the Holy Spirit has concealed the knowledge of the year and day of Christ's birth and the duration of his ministry from the wise and prudent, to teach them humility." —Dr. Schaff, in Lange's *Commentary* (Luke, p. 36).

faith to worship and to glorify God, they were thus unconsciously the earliest disciples and the first evangelists, for "they made known abroad the saying which was told them concerning this child."

In beautiful contrast with these rude exclamatory worshippers, the mother is described as silent and thoughtful. "Mary kept all these things and pondered them in her heart." If no woman comes to herself until she loves, so, it may be said, she knows not how to love until her first-born is in her arms. Sad is it for her who does not feel herself made sacred by motherhood. That heart-pondering! Who may tell the thoughts which rise from the deep places of an inspired love, more in number and more beautiful than the particles of vapor which the sun draws from the surface of the sea?

Intimately as a mother must feel that her babe is connected with her own body, even more she is wont to feel that her child comes direct from God. *God-given* is a familiar name in every language. Not from her Lord came this child to Mary. It was her Lord himself that came.

A sweet and trusting faith in God, childlike simplicity, and profound love seem to have formed the nature of Mary. She may be accepted as the type of Christian motherhood. In this view, and excluding the dogma of her immaculate nature, and still more emphatically that of any other participation in divinity than that which is common to all, we may receive with pleasure the stores of exquisite pictures with which Christian art has filled its realm. The "Madonnas" are so many tributes to the beauty and dignity of motherhood;

and they may stand so interpreted, now that the superstitious associations which they have had are so wholly worn away. At any rate, the Protestant reaction from Mary has gone far enough, and, on our own grounds, we may well have our share also in the memory of this sweet and noble woman.

The same reason which led our Lord to clothe himself with flesh made it proper, when he was born, to have fulfilled upon him all the customs of his people. He was therefore circumcised when eight days old, and presented in the Temple on the fortieth day, at which period his mother had completed the time appointed for her purification. The offering required was a lamb and a dove; but if the parents were poor, then two doves. Mary's humble condition was indicated by the offering of two doves. And yet, if she had heard the exclamation of John after the Lord's baptism, years afterwards, she might have perceived that, in spite of her poverty, she had brought the Lamb, divine and precious!

Surprise upon surprise awaited Mary. There dwelt at Jerusalem, wrapped in his own devout and longing thoughts, a great nature, living contentedly in obscurity, Simeon by name. This venerable man seized the child with holy rapture, when it was presented in the Temple, and broke forth in the very spirit of a prophet: —

> "Lord, now lettest thou thy servant depart in peace,
> According to thy word:
> For mine eyes have seen thy salvation,
> Which thou hast prepared before the face of all people;
> A light to lighten the Gentiles,
> And the glory of thy people Israel."

Both Mary and Joseph were amazed, but there was something in Mary's appearance that drew this inspired

old man specially to her. "Behold, this child is set for the fall and rising again of many in Israel. . . . . Yea, a sword shall pierce through thine own soul also."

As the asters, among plants, go all summer long unbeautiful, their flowers hidden within, and burst into bloom at the very end of summer and in late autumn, with the frosts upon their heads, so this aged saint had blossomed, at the close of a long life, into this noble ecstasy of joy. In a stormy time, when outward life moves wholly against one's wishes, he is truly great whose soul becomes a sanctuary in which patience dwells with hope. In one hour Simeon received full satisfaction for the yearnings of many years!

Among the Jews, more perhaps than in any other Oriental nation, woman was permitted to develop naturally, and liberty was accorded her to participate in things which other people reserved with zealous seclusion for men. Hebrew women were prophetesses, teachers (2 Kings xxii. 14), judges, queens. The advent of our Saviour was hailed appropriately by woman, — Anna, the prophetess, joining with Simeon in praise and thanksgiving.

But other witnesses were preparing. Already the footsteps of strangers afar off were advancing toward Judæa. Erelong Jerusalem was thrown into an excitement by the arrival of certain sages, probably from Persia. The city, like an uneasy volcano, was always on the eve of an eruption. When it was known that these pilgrims had come to inquire about a king, who, they believed, had been born, a king of the Jews, the news excited both the city and the palace, — hope in one, fear in the other. Herod dreaded a rival. The Jews longed for a native prince whose arm should expel the

intrusive government. No wonder that "Herod was troubled, and all Jerusalem with him." He first summoned the Jewish scholars, to know where, according to their prophets, the Messiah was to be born. Bethlehem was the place of prediction. Next, he summoned the Magi, secretly, to learn of them at what time the revealing star had appeared to them, and then, craftily veiling his cruel purposes with an assumed interest, he charges them, when the child was found, to let him be a worshipper too!

The same star which had drawn their footsteps to Jerusalem now guided the wise men to the very place of Jesus' birth.

What was this star? All that can be known is, that it was some appearance of light in the sky, which by these Oriental philosophers was supposed to indicate a great event. Ingenuity has unnecessarily been exercised to prove that at about this time there was a conjunction of three planets. But did the same thing happen again, after their arrival at Jerusalem? For it is stated that, on their leaving the city to go to Bethlehem, "lo, the star which they saw in the east went before them till it came and stood over where the young child was." How could a planetary conjunction stand over a particular house? It is evident that the sidereal guide was a globe of light, divinely ordered and appointed for this work. It was a miracle. That nature is but an organized outworking of the divine will, that God is not limited to ordinary law in the production of results, that he can, and that he does, produce events by the direct force of his will without the ordinary instruments of nature, is the very spirit of the whole Bible.

These gleams of immediate power flash through in

every age. The superiority of spiritual power over sensuous, is the illuminating truth of the New Testament. The gospels should be taken or rejected unmutilated. The disciples plucked the wheat-heads, and, rubbing them in their hands, they ate the grain. But our sceptical believers take from the New Testament its supernatural element, — rub out the wheat, — and eat the chaff. There is consistency in one who sets the gospels aside on the ground that they are not inspired, that they are not even historical, that they are growths of the imagination, and covered all over with the parasites of superstition; but in one who professes to accept the record as an inspired history, the disposition to pare miracles down to a scientific shape, to find their roots in natural laws, is neither reverent nor sagacious. Miracles are to be accepted boldly or not at all. They are jewels, and sparkle with divine light, or they are nothing.

This guide of the Magi was a light kindled in the heavens to instruct and lead those whose eyes were prepared to receive it. If the vision of angels and the extraordinary conception of the Virgin are received as miraculous, it ought not to be difficult to accept the star seen from the east as a miracle also.

The situation of the child ill befitted Oriental notions of a king's dignity. But under the divine influence which rested upon the Magi, they doubtless saw more than the outward circumstances. Humble as the place was, poor as his parents evidently were, and he a mere babe, they fell down before him in worship, and presented princely gifts, "gold, frankincense, and myrrh." Instead of returning to Herod, they went back to their own country.

And now it was time for Joseph to look well to his safety. If there was to be a king in Israel, he was to come from the house of David, and Joseph was of that stock, and his child, Jesus, was royal too. Herod's jealousy was aroused. He was not a man wont to miss the fulfilment of any desire on account of humane or moral scruples. The return of the Magi without giving him the knowledge which he sought seemed doubtless to the king like another step in a plot to subvert his throne. He determined to make thorough work of this nascent peril, "and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." He put the limit of age at a period which would make it sure that the new-born king of the Jews would be included.

It has been objected to the probable truth of this statement, that such an event could hardly fail to be recorded by secular historians, and especially by Josephus, who narrates the contemporaneous history with much minuteness. But this event is far more striking upon our imagination now, than it was likely to be upon the attention of men then. For, as Bethlehem was a mere hamlet, with but a handful of people, it has been computed that not more than ten or fifteen children could have perished by this merciless edict. Besides, what was such an act as this, in a life stored full of abominable cruelties? "He who had immolated a cherished wife, a brother, and three sons to his jealous suspicions, and who ordered a general massacre for the day of his funeral, so that his body should not be borne to the earth amidst general rejoicings," may easily be supposed to have filled up the spaces with minor cruelties which escaped record. But here *is* an historical

record. It is no impeachment of its truth to aver that there is no other history of it. Until some disproof is alleged, it must stand.

Stirred by a divine impulse, Joseph had already removed the child from danger. Whither should he flee? Egypt was not distant, and the roads thither were easy and much frequented. Thither too, from time to time, exiled for various reasons, had resorted numbers of Jews, so that, though in a foreign land, he would be among his own countrymen, all interested alike in hating the despotic cruelty of Herod. There is no record of the place of Joseph's sojourn in Egypt. Tradition, always uncertain, places it at Matarea, near Leontopolis, where subsequently the Jewish temple of Onias stood.

His stay was probably brief. For, within two or three weeks of the foregoing events, Herod died. Joseph did not return to Bethlehem, though he desired to do so, but was warned of God in a dream of his danger. It was probable that Archelaus, who succeeded to Herod in Judæa, would be as suspicious of danger from an heir royal of the house of David as his father had been; so Joseph passed — it may be by way of the sea-coast — northward, to Nazareth, whence a few months before he had removed.

Before closing this chapter we shall revert to one of the most striking features of the period thus far passed over, namely, *the ministration of angels.* The belief in the existence of heavenly beings who in some manner are concerned in the affairs of men, has existed from the earliest periods of which we have a history This faith is peculiarly grateful to the human heart, and, though it has never been received with favor by

men addicted to purely physical studies, it has been entertained by the Church with fond faith and by the common people with the enthusiasm of sympathy.

It is scarcely possible to follow the line of development in the animal kingdom, and to witness the gradations on the ascending scale, unfolding steadily, rank above rank, until man is reached, without having the presumption awakened that there are intelligences above man, — creatures which rise as much above him as he above the inferior animals.

When the word of God announces the ministration of angels, records their early visits to this planet, represents them as bending over the race in benevolent sympathy, bearing warnings, consolations, and messages of wisdom, the heart receives the doctrine even against the cautions of a sceptical reason.

Our faith might be put to shame if the scriptural angels bore any analogy to those of the rude and puerile histories contained in apocryphal books. But the long line of heavenly visitants shines in unsullied brightness as high above the beliefs and prejudices of an early age as the stars are above the vapors and dust of earth. While patriarchs, prophets, and apostles show all the deficiencies of their own period and are stained with human passions, the angelic beings, judged by the most fastidious requirements of these later ages, are without spot or blemish. They are not made up of human traits idealized. They are unworldly, — of a different type, of nobler presence, and of far grander and sweeter natures than any living on earth.

The angels of the oldest records are like the angels of the latest. The Hebrew thought had moved through a vast arc of the infinite cycle of truth between the days

when Abraham came from Ur of Chaldæa and the times of our Lord's stay on earth. But there is no development in angels of later over those of an earlier date. They were as beautiful, as spiritual, as pure and noble, at the beginning as at the close of the old dispensation. Can such creatures, transcending earthly experience, and far outrunning anything in the life of man, be creations of the rude ages of the human understanding?

We could not imagine the Advent stripped of its angelic lore. The dawn without a twilight, the sun without clouds of silver and gold, the morning on the fields without dew-diamonds, — but not the Saviour without his angels! They shine within the Temple, they bear to the matchless mother a message which would have been disgrace from mortal lips, but which from theirs fell upon her as pure as dew-drops upon the lilies of the plain of Esdraelon. They communed with the Saviour in his glory of transfiguration, sustained him in the anguish of the garden, watched at the tomb; and as they had thronged the earth at his coming, so they seem to have hovered in the air in multitudes at the hour of his ascension. Beautiful as they seem, they are never mere poetic adornments. The occasions of their appearing are grand. The reasons are weighty. Their demeanor suggests and befits the highest conception of superior beings. These are the very elements that a rude age could not fashion. Could a sensuous age invent an order of beings, which, touching the earth from a heavenly height on its most momentous occasions, could still, after ages of culture had refined the human taste and moral appreciation, remain ineffably superior in delicacy, in pure spirituality, to

the demands of criticism? Their very coming and going is not with earthly movement. They suddenly are seen in the air as one sees white clouds round out from the blue sky, in a summer's day, that melt back even while one looks upon them. They vibrate between the visible and the invisible. They come without motion. They go without flight. They dawn and disappear. Their words are few, but the Advent Chorus yet is sounding its music through the world.

A part of the angelic ministration is to be looked for in what men are by it incited to do. It helps the mind to populate heaven with spiritual inhabitants. The imagination no longer translates thither the gross corporeity of this life. We suspect that few of us are aware how much our definite conceptions of spirit-life are the product of the angel-lore of the Bible.

It is to be noticed that only in Luke is the history of the angelic annunciation given. It is to Luke also that we are indebted for the record of the angels at the tomb on the morning of the resurrection. Luke has been called the Evangelist of Greece. He was Paul's companion of travel, and particularly among the Greek cities of Asia Minor. This suggests the fact that the angelic ministration commemorated in the New Testament would greatly facilitate among Greeks the reception of monotheism. Comforting to us as is the doctrine of angels, it can hardly be of the same help as it was to a Greek or to a Roman when he first accepted the Christian faith. The rejection of so many divinities must have left the fields, the mountains, the cities and temples very bare to all who had been accustomed to heathen mythology. The ancients seem to have striven to express universal divine presence by

multiplying their gods. This at least had the effect of giving life to every part of nature. The imaginative Greek had grown familiar with the thought of gods innumerable. Every stream, each grove, the caves, the fields, the clouds, suggested some divine person. It would be almost impossible to strip such a one of those fertile suggestions and tie him to the simple doctrine of One God, without producing a sense of cheerlessness and solitude. Angels come in to make for him an easy transition from polytheism to monotheism. The air might still be populous, his imagination yet be full of teeming suggestions, but no longer with false gods. Now there was to him but one God, but He was served by multitudes of blessed spirits, children of light and glory. Instead of a realm of conflicting divinities there was a household, the Father looking in benignity upon his radiant family. Thus, again, to the Greek, as to the Patriarch, angels ascended and descended the steps that lead from earth to heaven.

CHAPTER III.

THE DOCTRINAL BASIS.

Before we enter upon the childhood of Jesus, and, with still more reason, before we enter upon his adult life, it is necessary to form some idea of his original nature. No one conversant with the ideas on this point which fill the Christian world can avoid taking sides with one or another of the philosophical views which have divided the Church. Even mere readers, who seem to themselves uncommitted to any doctrine of the nature of Christ, are unconsciously in sympathy with some theory. But to draw up a history of Christ without some pilot-idea is impossible. Every fact in the narrative will take its color and form from the philosophy around which it is grouped.

Was Jesus, then, one of those gifted men who have from time to time arisen in the world, differing from their fellows only in pre-eminence of earthly power, in a fortunate temperament, and a happy balance of faculties? Was he simply and only an extraordinary Man? This view was early taken, and as soon vehemently combated. But it has never ceased to be held. It reappears in every age. And it has special hold upon thoughtful minds to-day; at least, upon such thoughtful minds as are imbued with the present spirit of material science. The physical laws of nature, we are told, are invariable and constant, and all true knowl-

edge is the product of the observation of such laws. This view will exclude, not only miracles, the divine inspiration of holy men of old, and the divinity of Jesus Christ; but, if honestly followed to its proper consequences, it will destroy the grounds on which stand the belief of the immortality of the soul and of the existence of angels and spirits; and, finally and fatally, it will deny the validity of all evidences of the existence and government of God. And we accordingly find that, on the European continent and in England, the men of some recent schools of science, without denying the existence of an intelligent, personal God, deny that there is, or can be, any human *knowledge* of the fact. The nature of the human mind, and the laws under which all knowledge is gained, it is taught, prevent our knowing with certainty anything beyond the reach of the senses and of personal consciousness. God is the Unknown, and the life beyond this the Unknowable. There are many inclining to this position who would be shocked at the results to which it logically leads. But it is difficult to see how one can reject miracles, as philosophically impossible, except upon grounds of materialistic science which lead irresistibly to veiled or overt atheism.

The Lives of Christ which have been written from the purely humanitarian view have not been without their benefits. They have brought the historical elements of his life into clearer light, have called back the mind from speculative and imaginative efforts in spiritual directions, and have given to a dim and distant idea the clearness and reality of a fact. Like some old picture of the masters, the Gospels, ex-

posed to the dust and smoke of superstition, to revarnishing glosses and retouching philosophies, in the sight of many had lost their original brightness and beauty. The rationalistic school has done much to remove these false surfaces, and to bring back to the eye the original picture as it was laid upon the canvas.

But, this work ended, every step beyond has been mischievous. The genius of the Gospels has been crucified to a theory of Christ's humanity. The canons of historical criticism have been adopted or laid aside as the exigencies of the special theory required. The most lawless fancy has been called in to correct the alleged fancifulness of the evangelists. Not only has the picture been "restored," but the pigments have been taken off, reground, and laid on again by modern hands. A new head, a different countenance, appears. They found a God: they have left a feeble man!

Dissatisfied with the barrenness of this school, which leaves nothing upon which devotion may fasten, another class of thinkers have represented Jesus as more than human, but as less than divine. What that being is to whose kind Jesus belongs, they cannot tell. Theirs is a theory of compromise. It adopts the obscure as a means of hiding definite difficulties. It admits the grandeur of Christ's nature, and the sublimity of his life and teachings. It exalts him above angels, but not to the level of the Throne. It leaves him in that wide and mysterious space that lies between the finite and the infinite.

The theological difficulties which inhere in such a theory are many. It may enable reasoners to elude pursuit, but it will not give them any vantage-ground

for a conflict with philosophical objections. And yet, as the pilot-idea of a Life of Christ, it is far less mischievous than the strictly humanitarian view; it does less violence to recorded facts. But it cannot create an ideal on which the soul may feed. After the last touch is given to the canvas, we see only a Creature. The soul admires; but it must go elsewhere to bestow its utmost love and reverence.

A third view is held, which may be called the doctrine of the Church, at least since the fourth century. It attributes to Jesus a double nature, — a human soul and a divine soul in one body. It is not held that these two souls existed separately and in juxtaposition, — two separate tenants, as it were, of a common dwelling. Neither is it taught that either soul absorbed the other, so that the divine lapsed into the human, or the human expanded into the divine. But it is held that, by the union of a human and a divine nature, the one person Jesus Christ became God-Man; a being carrying in himself both natures, inseparably blended, and never again to be dissevered. This new *theanthropic* being, of blended divinity and humanity, will occasion no surprise in those who are familiar with modes of thought which belonged to the early theologians of the Church. It is only when, in our day, this doctrine is supposed to be found in the New Testament, that one is inclined to surprise.

For, as in a hot campaign the nature of the lines of intrenchment is determined by the assaults of the enemy, so this doctrine took its shape, not from Scripture statements, but from the exigencies of controversy. It was thrown up to meet the assaults upon the true divinity of Christ; and, although cum-

brous and involved, it saved Christianity. For, the truth of the proper divinity of Christ is the marrow of the sacred Scriptures. It is the only point at which natural and revealed religion can be reconciled.

But if by another and better statement the divinity of Christ can be exhibited in equal eminence and with greater simplicity, and if such exhibition shall be found in more obvious accord with the language of the New Testament, and with what we now know of mental philosophy, it will be wise, in constructing a life of Christ, to leave the antiquated theory of the mediæval Church, and return to the simple and more philosophical views of the sacred Scriptures.

We must bear in mind that many questions which have profoundly excited the curiosity of thinkers, and agitated the Church, had not even entered into the conceptions of men at the time when the writings of the New Testament were framed. They are mediæval or modern. The Romish doctrine of the Virgin Mary could hardly have been understood even, by the apostles. The speculations which have absorbed the thoughts of men for ages are not only not found in the sacred record, but would have been incongruous with its whole spirit. The evangelists never reason upon any question; they simply state what they saw or heard. They never deduce inferences and principles from facts. They frame their narrations without any apparent consciousness of the philosophical relations of the facts contained in them to each other or to any system. It is probable that the mystery of the Incarnation never entered their minds as it exists in ours. It was to them a moral fact, and not a philosophical problem.

How Jesus was Son of God, and yet Son of Man, is nowhere spoken of in those simple records. The evangelists and the apostles content themselves with simply declaring that God came into the world in the form of a man. "The WORD was God." "And the Word *was made flesh*, and dwelt among us." This is all the explanation given by the disciple who was most in sympathy with Jesus. Jesus was God; and he was made flesh. The simplest rendering of these words would seem to be, that the Divine Spirit had enveloped himself with the human body, and in that condition been subject to the indispensable limitations of material laws. Paul's statement is almost a direct historical narrative of facts. "Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and *took upon* him the form of a servant, and *was made in the likeness of men;* and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." (Phil. ii. 5 – 8.) This is a simple statement that Jesus, a Divine Person, brought his nature into the human body, and was subject to all its laws and conditions. No one can extract from this the notion of two intermixed souls in one nature.

The same form of statement appears in Romans viii. 3: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son *in the likeness of sinful flesh*, and for sin, condemned sin in the flesh." There is no hint here of joining a human soul to the divine. In not a single passage of the New Testament is such an idea even suggested. The lan-

guage which is used on this subject is such as could not have been employed by one who had in his mind the notion of two souls in coexistence.

As it is unsafe to depart from the obvious teaching of the sacred Scriptures on a theme so far removed from all human knowledge, we shall not, in this Life of our Lord, render ourselves subject to the hopeless confusions of the theories of the schools, but shall cling to the simple and intelligible representations of the Word. "Great is the mystery of godliness: *God was manifest in the flesh*, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. iii. 16.)

The Divine Spirit came into the world, in the person of Jesus, not bearing the attributes of Deity in their full disclosure and power. He came into the world to subject his spirit to that whole discipline and experience through which every *man* must pass. He veiled his royalty; he folded back, as it were, within himself those ineffable powers which belonged to him as a free spirit in heaven. He went into captivity to himself, wrapping in weakness and forgetfulness his divine energies, while he was a babe. "Being found in fashion as a man," he was subject to that gradual unfolding of his buried powers which belongs to infancy and childhood. "And the child *grew*, and *waxed* strong in spirit." He was subject to the restrictions which hold and hinder common men. He was to come back to himself little by little. Who shall say that God cannot put himself into finite conditions? Though as a free spirit God cannot grow, yet as fettered in the flesh he may. Breaking out at times with amazing power, in single directions, yet at other times feeling the mist

of humanity resting upon his eyes, he declares, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father." This is just the experience which we should expect in a being whose problem of life was, not the disclosure of the full power and glory of God's natural attributes, but the manifestation of the love of God, and of the extremities of self-renunciation to which the Divine heart would submit, in the rearing up from animalism and passion his family of children. The incessant looking for the signs of divine power and of infinite attributes, in the earthly life of Jesus, whose mission it was to bring the Divine Spirit within the conditions of feeble humanity, is as if one should search a dethroned king, in exile, for his crown and his sceptre. We are not to look for a glorified, an enthroned Jesus, but for God manifest *in the flesh;* and in this view the very limitations and seeming discrepancies in a Divine life become congruous parts of the whole sublime problem.

We are to remember that, whatever view of the mystery be taken, there will be difficulties which no ingenuity can solve. But we are to distinguish between difficulties which are inherent in the nature of the Infinite, and those which are but the imperfections of our own philosophy. In the one case, the perplexity lies in the weakness of our reason; in the other, in the weakness of our reasoning. The former will always be burdensome enough, without adding to it the pressure of that extraordinary theory of the Incarnation, which, without a single express Scriptural statement in its support, works out a compound divine nature, without analogue or parallel in human mental philosophy.

Early theologians believed suffering to be inconsistent with the Divine perfection. Impassivity was essential to true divinity. With such ideas of the Divine nature, how could they believe that Jesus, a man of suffering, and acquainted with grief, was divine? A human soul was therefore conjoined to the divine, and to that human element were ascribed all the phenomena of weakness and suffering which they shrank from imputing to the Deity. This disordered reverence was corroborated by imperfect notions of what constitutes a true manhood. If God became a true man, they argued, he must have had a human soul. As if the Divine nature clothed in flesh did not constitute the most absolute manhood, and fill up the whole ideal!

Man's nature and God's nature do not differ in kind, but in degree of the same attributes. Love in God is love in man. Justice, mercy, benevolence, are not different in nature, but only in degree of power and excellence. "And God said, Let us make man in our image, after our likeness." (Gen. i. 26.) "In him we live, and move, and have our being. . . . . Forasmuch then as we are the offspring of God," etc. (Acts xvii. 28, 29.)

This identification of the divine and the human nature was one of the grand results of the Incarnation. The beauty and preciousness of Christ's *earthly* life consist in its being a true *divine* life, a presentation to us, in forms that we can comprehend, of the very thoughts, feelings, and actions of God when placed in our condition in this mortal life. To insert two natures is to dissolve the charm.

Christ was very God. Yet, when clothed with a human body, and made subject through that body to

physical laws, he was then a man, of the same moral faculties as man, of the same mental nature, subject to precisely the same trials and temptations, only without the weakness of sin. A human soul is not something other and different from the Divine soul. It is as like it as the son is like his father. God is father, man is son. As God in our place becomes human, — such being the similarity of the essential natures, — so man in God becomes divine. Thus we learn not only to what our manhood is coming, but when the Divine Spirit takes our whole condition upon himself, we see the thoughts, the feelings, and, if we may so say, the private and domestic inclinations of God. What he was on earth, in his sympathies, tastes, friendships, generous familiarities, gentle condescensions, we shall find him to be in heaven, only in a profusion and amplitude of disclosure far beyond the earthly hints and glimpses.

The tears of Christ were born of the flesh, but the tender sympathy which showed itself by those precious tokens dwells unwasted and forever in the nature of God. The gentleness, the compassion, the patience, the loving habit, the truth and equity, which were displayed in the daily life of the Saviour, were not so many experiences of a human soul mated with the Divine, but were the proper expressions of the very Divine soul itself, that men might see, in God, a true and perfect manhood. When Jesus, standing before his disciples as a full man, was asked to reveal God the Father, he answered, "He that hath seen me hath seen the Father." Manhood is nearer to godhood than we have been wont to believe.

CHAPTER IV.

CHILDHOOD AND RESIDENCE AT NAZARETH.

THE parents of Jesus returned to Nazareth, and there for many years they and their child were to dwell.

There was nothing that we know of, to distinguish this child from any other that ever was born. It passed through the twilight of infancy as helpless and dependent as all other children must ever be. If we had dwelt at Nazareth and daily seen the child Jesus, we should have seen the cradle-life of other children. This was no prodigy. He did not speak wonderful wisdom in his infancy. He slept or waked upon his mother's bosom, as all children do. He unfolded, first the perceptive reason, afterwards the voluntary powers. He was nourished and he grew under the same laws which govern infant life now. This then was not a divinity coming through the clouds into human life, full-orbed, triumphing with the undiminished strength of a heavenly nature over those conditions which men must bear. If this was a divine person, it was a divine child, and childhood meant latent power, undeveloped faculty, unripe organs; a being without habits, without character, without experience; a cluster of germs, a branch full of unblossomed buds, a mere seed of manhood. Except his mother's arms, there was no circle of light about his head, fondly as artists have loved to paint it. But for the after-record of Scriptures, we should

have no reason to suppose that this child differed in any respect from ordinary children. Yet this was the Son of God! This was that Word of whom John spake: "In the beginning was the Word, and the Word was with God, and the Word *was* God!"

It was natural that Joseph and Mary should desire to settle in Judæa. Not alone because here was the home of their father David, but especially because, when once they believed their son Jesus destined to fulfil the prophecies concerning the Messiah, they would wish him to be educated near to Jerusalem. To them, doubtless, the Temple and its priesthood were yet the highest exponents of religion.

Divine Providence however removed him as far from the Temple and its influences as possible. Half-heathen Galilee was better for his youth than Jerusalem. To Nazareth we must look for his early history. But what can be gleaned there, when for twelve years of childhood the only syllable of history uttered is, "And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him?"

Not a single fact is recorded of his appearance, his infantine ways; what his parents thought, what his brothers and sisters thought of him; the impression made by him upon neighbors; whether he went to school; how early, if at all, he put his hand to work; whether he was lively and gay, or sad and thoughtful, or both by turns; whether he was meditative and refined, standing apart from others, or robust, and addicted to sports among his young associates: no one knows, or can know, whatever may be inferred or suspected. He emerges for a moment into history

at twelve years of age, going with his parents to Jerusalem. That glimpse is the last which is given us for the next sixteen or eighteen years.

But regarding a life over which men have hung with an interest so absorbing, it is impossible to restrain the imagination. There will always be a filling up of the vacant spaces. If not done by the pen, it will none the less be done in some more fanciful way by free thoughts, which, incited both by curiosity and devotion, will hover over the probabilities when there is nothing better. Nor need this be mischievous. There are certain generic experiences which must have befallen Jesus, because they belong to all human life. He was a child. He was subject to parental authority. He lived among citizens and under the laws. He ate, drank, labored, was weary, refreshed himself by sleep. He mingled among men, transacted affairs with them, and exchanged daily salutations. He was pleased or displeased; he was glad often and often sorrowful. He was subject to the oscillations of mood which belong to finely organized persons. There must have been manifestations of filial love. In looking upon men he was subject to emotions of grief, pity, and indignation, or of sympathy and approval. He was a child before he was a man. He had those nameless graces which belong to all ingenuous boys; and though he must have seemed precocious, at least to his own household, there is no evidence that he was thought remarkable by his fellow-citizens. On the other hand, none were less prepared to see him take a prominent part in public affairs than the very people who had known him from infancy. "Whence hath this man this wisdom,

and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us?" — this is not the language of admiring neighbors, who had thought the boy a prodigy and had always predicted that he would become remarkable! This incident throws back a light upon his childhood. If he went through the ordinary evolutions of youth it is certain that the universal experiences of that period must have befallen him. Nothing could be more unnatural than to suppose that he was a child without a childhood, a full and perfect being cleft from the Almighty, as Minerva was fabled to have come from the head of Jupiter; who, though a Jew, in Nazareth, probably following a carpenter's trade, was yet but a celestial image, a white and slender figure floating in a half-spiritual transfiguration through the days of a glorified childhood. He was "the Son of Man," — a real boy, as afterwards he was a most manly man. He knew every step of growth; he underwent the babe's experience of knowing nothing, the child's, of knowing a little, the universal necessity of development!

But there is a question of education, which has been much considered. Was the development of his nature the result of internal forces? Or was he, as other men are wont to be, powerfully affected by external circumstances? Was his imagination touched and enriched by the exquisite scenery about him? Did the historic associations of all this Galilean region around him develop a temper of patriotism? Was his moral nature educated by the repulsion of ignoble men, — by the necessity of toil, — by the synagogue, — by his mother

at home, — and by his hours of solitary meditation, and of holy communion with God?

That Jesus was sensitive to every influence which would shape an honorable nature, is not to be doubted. But whether there was more than mere recipiency, may well be questioned. Circumstances may have been the occasions, but not the causes, of development to a divine mind, obscured in a human body, and learning to regain its power and splendor by the steps which in common men are called growth.

We shall make a brief discussion of the point a means of setting before the mind the physical features of Galilee, and the local influences which prevailed there during our Lord's life.

If it was desirable to bring up the child Jesus as far as possible from the Temple influence, in Palestine and yet not under excessive Jewish influence, no place could have been chosen better than Nazareth. It was a small village, obscure, and remote from Jerusalem. Its very name had never occurred in the Old Testament records. And though, after the fall of Jerusalem, Galilee was made the seat of Jewish schools of religion, — Sepharis, but a few miles north of Nazareth, being the head-quarters, — yet, at our Lord's birth, and during his whole life, this region of Palestine was but little affected by Jerusalem. The population was a mixed one, made up of many different nationalities. A debased remnant of the ten tribes, after their captivity had wandered back, with Jewish blood and heathen manners. The Roman armies and Roman rulers had brought into the province a great many foreigners. A large Gentile population had divided with native Jews the towns and villages. Greeks

swarmed in the larger commercial towns. Galilee was, far more than Judæa, cosmopolitan. Commerce and manufactures had thriven by the side of agriculture. Josephus says that Galilee had more than two hundred cities and villages, the smallest of which contained not less than fifteen thousand inhabitants. This seems an extravagant statement, but it will serve to convey an idea of the great populousness of the province in which the youth of Jesus was spent and in which also his public life was chiefly passed. The influences which had changed the people had provincialized their language. A Galilean was known by his speech, which seems to have been regarded as unrefined and vulgar.[1]

Among such a people was the Lord reared. If, as is probable, he followed his father's business and worked among the common people, we may perceive that his education, remote from the Temple, not only saved him from the influence of the dead and corrupt schools of Jerusalem, but brought him into sympathetic relations with the most lowly in life. In all his after ministry, apart from his divine insight, he could of his own experience understand the feelings, tastes, and needs of his audiences. "The common people heard him gladly." He had sprung from among them. He had been reared in their pursuits and habits. For thirty years he was a man among men, a laboring man among laboring men. It is in this contact with human life on all its sides, — with the pure Jew, with the degenerate Jew, with the Greek, the Phœnician, the Roman, the Syrian, — that we are to look for the most fruitful results of the Lord's youth and manhood in

[1] Mark xiv. 70; Acts ii. 7.

Nazareth and the surrounding region. In this rich and populous province the civilized world was epitomized. Jesus had never travelled as did ancient philosophers; but he had probably come in contact more largely with various human nature by staying at home, than they had by going abroad.

The village of Nazareth had a bad reputation. This is shown in the surprised question of Nathanael, who, being a resident of Cana, in its immediate neighborhood, undoubtedly reflected the popular estimate, "Can any good thing come out of Nazareth?" This question incidentally shows, also, that our Lord's childhood had not been one of portents and marvels, and had not exhibited any such singular characteristics as to create in the region about him such a reputation as easily grows up among ignorant people around any peculiarity in childhood. Something of the spirit which had given Nazareth such bad repute shows itself on the occasion of our Lord's first preaching there, when, as the application of his discourse was closer than they liked, the people offered him personal violence, showing them to be unrestrained, passionate, and bloodthirsty.

The town, or as it then was, the village, of Nazareth was an exquisite gem in a noble setting. All writers grow enthusiastic in the description of its beauty, — a beauty which continues to this day. Stanley, in part quoting Richardson, says: "Fifteen gently rounded hills seem as if they had met to form an enclosure for this peaceful basin. They rise round it like the edge of a shell, to guard it from intrusion. It is a rich and beautiful field in the midst of these green hills, abounding in gay flowers, in fig-trees, small gardens, hedges of

the prickly pear; and the dense rice-grass affords an abundant pasture."[1]

The town was built not upon the summit, but upon the sides, of a high hill. The basin runs from northeast to southwest, and it is from its western slope that the village of Nazareth looks forth.

It must needs be that, in his boyhood wanderings, Jesus often ascended to the top of the hill, to look over the wide scene which opened before the eye. It often happens that the finest panoramas in mountain countries are not those seen from the highest points. The peculiar conformations of the land frequently give to comparatively low positions a view both wider and nobler than is obtained from a fourfold height. The hill of Nazareth yielded a view not equalled in Palestine, — surpassing that seen from the top of Tabor. The village itself, built on the side of one of the hills which form the mile-long basin, was four hundred feet below the summit, and was so much shut in by surrounding heights that it had but little outlook. But from the hill-top behind the village one looked forth upon almost the whole of Galilee, — from Lebanon, and from Hermon, always white with snow, in the far north and northeast, down to the lake of Gennesareth, with Hattin, Tabor, Little Hermon, Gilboa, on the east and southeast; the hills of Samaria on the south; Carmel and the Mediterranean Sea on the southwest and west. Two miles south of the village of Nazareth stretched clear across the breadth of Galilee the noblest plain of Palestine, — Esdraelon, (which name is but a modification of the old word Jezreel), a meadow-like plain with an undulating surface, or, as it would be called in

[1] *Sinai and Palestine*, p. 357.

our Western phrase, a rolling prairie, three or four miles wide at its widest, and about fifteen in length.

These names recall some of the most romantic and critical events of the old Jewish history. The places were identified with the patriarchs, the judges, the prophets, and the kings of Israel. Across the great plain of Jezreel the tide of battle has not ceased to flow, age after age; the Midianite, the Amalekite, the Syrian, the Philistine, each in turn rushed through this open gate among the hills, alternately conquering and conquered. Its modern history has made good its ancient experience. It has been the battle-field of ages; and the threat of war so continually hangs over it, that, while it is the richest and most fruitful part of Palestine, there is not to-day an inhabited city or village in its whole extent.

The beauty of all this region in the spring and early summer gives rise to endless praise from travellers. It may be doubted whether this scene does not owe much to local contrast, and whether, if it were transported to England or to America, where moisture is perpetual, and a kinder sun stimulates but seldom scorches, it would maintain its reputation. But in one respect, probably, it excels all foreign contrasts, and that is, in the variety, succession, and brilliancy of its flowers. The fields fairly glow with colors, which change every month, and only in August disappear from the plain; and even then, retreating to the cool ravines and edges of the mountains, they bloom on. The region swarms with singing-birds of every plumage, besides countless flocks of birds for game.[1]

[1] Professor J. L. Porter, in Kitto's *Biblical Encyclopædia* (Art. "Galilee") says: "Lower Galilee was a land of husbandmen, famed for its corn-fields, as

The whole of Galilee is to every modern traveller made profoundly interesting by the life of Christ, which was so largely spent in it. But no thoughtful mind can help asking, What did it do to him?

Of this the Gospels are silent. No record is made of his youthful tastes, or of his manhood pursuits. We are unwilling to believe that he never ascended the hill to look out over the noble panorama, and still less are we willing to believe that he beheld all that was there without sensibility, or even with only an ordinary human sensitiveness to nature. We cannot doubt that he beheld the scenes with a grander impulse than man ever knew. He was in his own world. "All things were made by him; and without him was not anything made that was made." But whether this knowledge existed during his childhood, or whether he came to the full recognition of his prior relations to the world gradually and only in the later years of his life, may be surmised, but cannot be known.

It is certain that the general statements which have recently been made, respecting the influence of Nazareth and its surroundings upon the unfolding of his genius, are without either positive historic evidence

Upper Galilee was for its olive groves and Judæa for its vineyards. The rich soil remains, and there are still some fruitful fields; but its inhabitants are few in number, and its choicest plains are desolated by the wild Bedouin. Galilee was and is also remarkable for the variety and beauty of its wild flowers. In early spring the whole country is spangled with them, and the air is filled with their odors. Birds, too, are exceedingly numerous. The rocky banks are all alive with partridges; the meadows swarm with quails and larks; 'the voice of the turtle' resounds through every grove; and pigeons are heard cooing high up in the cliffs and glen-sides, and are seen in flocks hovering over the corn-fields. The writer has travelled through Galilee at various seasons, and has always been struck with some new beauty; the delicate verdure of spring, and its blush of flowers, the mellow tints of autumn, and the russet hues of the oak-forests in winter, have all their charms."

or any internal evidence to be found in his discourses, conversations, and parables.

The slightest study of our Lord's discourses will show that he made almost no use of nature, as such, in his thoughts and teachings. He had in his hands the writings of the old prophets of his nation, and he was familiar with their contents. In them he beheld all the aspects of nature, whatever was sublime, and whatever was beautiful, employed to enforce the lessons of morality with a power and poetic beauty which had then no parallel, and which have since had no rival. But there would seem to have been in his own use of language a striking avoidance of the style of the prophets. In the employment of natural objects, no contrast can be imagined greater than that between the records of the Evangelists and the pages of Isaiah, Jeremiah, Habakkuk, and the Psalmists. Our Lord never drew illustrations from original and wild nature, but from nature after it had felt the hand of man. Human occupations furnish the staple of his parables and illustrations. It was the city set upon a hill that our Lord selected, not the high hill itself, or a mountain; vines and fig-trees, but not the cedars of Lebanon, nor the oaks. The plough, the yoke, the seed-sowing, the harvest-field, flocks of sheep, bargains, coins, magistrates, courts of justice, domestic scenes, — these are the preferred images in our Saviour's discourses. And yet he had been brought up in sight of the Mediterranean Sea; for thirty years, at a few steps from his home, he might have looked on Mount Hermon, lifted up in solitude above the reach of summer; the history of his people was identified with Tabor, with Mount Gilboa, with Ebal and Gerizim, — but he made no use of them.

The very changes which war had wrought upon the face of the country, — the destruction of forests, the drying up of springs of water, the breaking down of terraces, the waste of soil, and the destruction of vineyards, — were striking analogies of the effects of the passions upon human nature. Yet no allusion is made to these things. There are in the Gospel narratives no waves, clouds, storms, lions, eagles, mountains, forests, plains.[1]

The lilies and the sparrows and the reed shaken by the wind are the only purely natural objects which he uses. For water and light (with the one exception of lightning) are employed in their relations of utility. The illustration of the setting sun (Matt. xvi. 2) is but the quotation of a common proverb. The Jordan was the one great historic stream: it is not alluded to. The cities that were once on the plain, Sodom and Gomorrah, are held up in solemn warning; but that most impressive moral symbol, the Dead Sea it-

[1] When Moses would show God's tender care of Israel, it was the eagle that represented God. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him." (Deut. xxii. 11, 12.)

The profound care of our Lord was represented by him in the figure of a bird, but taken from husbandry. "How often would I have gathered thy children together, even as a hen doth gather her brood under her wings, and ye would not!"

The same contrast exists in the employment of illustrations drawn from the floral kingdom. Had Ruskin been writing, instead of Solomon, he could not have shown a rarer intimacy with flowers than is exhibited in Solomon's Songs. "I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among daughters. As the apple-tree among the trees of the wood, so is my beloved among the sons." "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle [dove] is heard in our land. The fig-tree putteth forth her green

self, Christ did not mention. We must not allow our thoughts to suppose that the Lord's soul did not see or feel that natural beauty which he had himself created and which he had through ages reproduced with each year. The reasons why his teaching should be unadorned and simple are not hard to find. The literary styles which are most universally attractive, and which are least subject to the capricious change of popular taste, are those which are rich in material, but transparently simple in form. Much as men admire the grandeur of the prophets, they dwell on the words of Christ with a more natural companionship and far more enduring satisfaction.

Although it is not expressly said that Christ followed his father's trade, yet Mark represents the disaffected people of Nazareth, on the occasion of an unpopular sermon, as saying of Jesus, "Is not this the carpenter?" (Mark vi. 3.)

We should not give to the term "carpenter" the close

figs, and the vines with the tender grape give a goodly smell." In this joyous sympathy with nature, the Song flows on like a brook fringed with meadow-flowers. "A garden enclosed is my sister, my spouse. . . . Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard. Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh, and aloes, with all the chief spices: a fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north wind; and come, thou south, blow upon my garden, that the spices thereof may flow out."

The single instance, in the Gospels, of an allusion to flowers is remarkably enough in reference to this very Solomon whose words we have just quoted. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

The affluence and splendor of illustrations, in the Old Testament, drawn from the poetic side of nature, and in contrast with the lower tone and the domesticity of New Testament figures, will be apparent upon the slightest comparison.

technical meaning which it has in our day. All trades, as society grows in civilization, become special, each single department making itself into a trade. Carving, cabinet-making, joinery, carpentry, wooden-tool making, domestic-ware manufacturing, tinkering, are each a sub-trade by itself. But in our Lord's day, as it is yet in Palestine, they were all included in one business. The carpenter was a universal worker in wood. He built houses or fences, he made agricultural implements or tools, such as spades, yokes, ploughs, etc., or houseware, chairs, tables, tubs, etc. Carving is a favorite part of the wood-worker's business in the East to-day, and probably was so in ancient times. Justin Martyr says that Jesus made yokes and ploughs, and he spiritualizes them as symbols of obedience and activity. Even had Christ been brought up to wealth as he was to poverty, there would be no reason why he should not have learned a mechanical trade. In this, as in so many other respects, the Jewish people were in prudence greatly in advance of the then civilized world. It was not only deemed not disgraceful to learn some manual trade, but a parent was not thought to have done well by his child's education who had not taught him how to earn a living by his hands. But in Joseph's case, little other education, it is probable, had he the means of giving his son. John records the surprise of the scholars of the Temple upon occasion of one of Christ's discourses: "The Jews marvelled, saying, How knoweth this man letters, having never learned?" The term "letters" was used, as it still is, to signify literature, and in this case religious literature, as the Jews had no other. There is no evidence in the Lord's discourse that the occupations of his

youth had any special influence upon his thoughts or imagination. He made no allusion to tools, he drew no illustrations from the processes of construction, he said nothing which would suggest that he had wrought with hammer or saw.

More attractive to the heart are the probable influences of home. It will always make home more sacred to men, that the Lord Jesus was reared by a mother, in the ordinary life of the household. For children, too, there is a Saviour, who was in all things made like unto them.

Sacred history makes everything of Mary, and nothing of Joseph. It is taken for granted that it was with his mother that Jesus held most intimate communion. The adoration of the Virgin by the Romish Church has doubtless contributed largely to this belief. There is nothing improbable in it. But it is pure supposition. There is not a trace of any facts to support it. Though an ordinary child to others, that Jesus was to his parents a child of wonder, can scarcely be doubted. Such manifestations of his nature, as broke forth at twelve years of age in the Temple scene, must have shown themselves at other times in various ways at home. Yet so entirely are our minds absorbed in his later teachings, and so wholly is his life summed up to us in the three years of his ministry, that we are not accustomed to recall and fill out his youth as we do his riper years. Who imagines the boy Jesus going or coming at command, — leaving home, with his tools, for his daily work, — lifting timber, laying the line, scribing the pattern, fitting and finishing the job, — bargaining for work, demanding and receiving his wages, — conversing with fellow-

workmen, and mingling in their innocent amusements? Yet must not all these things have been? We must carry along with us that interpreting sentence, which like a refrain should come in with every strain: "In all things it behooved him to be made like unto his brethren." (Heb. ii. 17.)

In the synagogue and at home he would become familiar with the Scriptures of the Old Testament. This itself was no insignificant education. The institutes of Moses were rich in political wisdom. They have not yet expended their force. The commonwealth established in the Desert has long ceased, but its seeds have been sown in other continents; and the spirit of democracy which to-day is gaining ascendency in every land has owed more to the Mosaic than to any other political institution.

The Saviour's discourses show that his mind was peculiarly adapted to read the Book of Proverbs with keen relish. Under his eye the practical wisdom of those curt sentences, the insight into men's motives which they give, those shrewd lessons of experience, must have had a larger interpretation than they were wont to receive. If one has observed how the frigid annals of history, when Shakespeare read them, blossomed out into wonderful dramas, he can partly imagine what Solomon's philosophy must have become under the eye of Jesus.

He lived in the very sight of places made memorable by the deeds of his country's greatest men. If he sat, on still Sabbaths, upon the hill-top, — childlike, alternately watching and musing, — he must at times have seen the shadowy forms and heard the awful tones of those extraordinary men, the Hebrew prophets. There

was before him Gilboa, on which Samuel's shadow came to Saul and overthrew him. Across these plains and over these solitary mountains, Elijah, that grandest and most dramatic of the old prophets, had often come, and disappeared as soon, bearing the Lord's messages, as the summer storm bears the lightning. He could see the very spots where Elisha, prophet of the gentle heart, had wrought kind miracles.

The sword of David had flashed over these plains. But it is David's harp that has conquered the world, and his psalms must have been the channels through which the soul of Jesus often found its way back to his Heavenly Father. Not even in his youth are we to suppose that Jesus received unquestioning the writings of the holy men of his nation. He had come to inspire a loftier morality than belonged to the twilight of the past. How early he came to himself, and felt within him the motions of his Godhood, none can tell. At twelve he overrode the interpretations of the doctors, and, as one having authority, sat in judgment upon the imperfect religion of his ancestors. This first visit to Jerusalem stands up in his childhood as Mount Tabor rises from the plain, — the one solitary point of definite record.

At twelve, the Jewish children were reckoned in the congregation and made their appearance at the great annual feasts. Roads were unknown. Along paths, on foot,— the feeble carried upon mules,— the people made their way by easy stages toward the beloved city. At each step new-comers fell into the ever-swelling stream. Relatives met one another, friends renewed acquaintance, and strangers soon lost strangeness in hospitable company. Had it been an Anglo-Saxon pilgrimage, all

Palestine would scarcely have held the baggage-train of a race that, instead of making a home everywhere, seek everywhere to carry their home with them. The abstemious habits of the Orientals required but a slender stock of provisions and no cumbering baggage. They sang their sacred songs at morning and evening, and on the way. Thus one might hear the last notes of one chant dying in the valley as the first note of another rose upon the hill, and song answered to song, and echoed all along the pleasant way.

We can imagine group after group coming at evening into the valley of Samaria, — guarded by Gerizim and Ebal, — beginning to feel the presence of those mountain forms which continue all the way to Jerusalem, and chanting these words: —

"I will lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the Lord,
Which made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The Lord is thy keeper;
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The Lord shall preserve thee from all evil:
He shall preserve thy soul.
The Lord shall preserve thy going out,
And thy coming in,
From this time forth,
And even forevermore."

Refreshed by sleep, breaking up their simple camp, the mingled throng at early morning start forth again. A voice is heard chanting a psalm. It is caught up by

others. The whole region resounds. And these are the words: —

"I was glad when they said unto me,
Let us go into the house of the Lord.
Our feet shall stand
Within thy gates, O Jerusalem!
Jerusalem is builded
As a city that is compact together:
Whither the tribes go up, the tribes of the Lord,
Unto the testimony of Israel,
To give thanks unto the name of the Lord.
For there are set thrones of judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes
I will now say, Peace be within thee,
Because of the house of the Lord our God
I will seek thy good."

The festival over, the mighty city and all its environs sent back the worshippers to their homes. It had been a religious festival, but not the less an unconstrained social picnic. How freely they mingled with each other, group with group, is shown in the fact that Joseph and Mary had gone a day's journey on the road home before they missed their child. This could not have been, were it not customary for the parties often to break up and mingle in new combinations. "But they, supposing him to have been in the company, went a day's journey." It is plain, then, that at twelve years of age Jesus had outgrown the constant watch of his parents' eyes, and had assumed a degree of manly liberty.

They turned back. It was three days before they found him. One day was required by the backward

journey. Two days they must have wandered in and about the city, anxiously enough. In the last place in which they dreamed of looking, they found him, — "in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." Christ's questions were always like spears that pierced the joints of the harness. It seems that even so early he had begun to wield this weapon.

What part of these three days Jesus had spent at the Temple, we are not told. But we may be sure that it was a refreshing time in that dull circle of doctors. An ingenuous youth, frank, and not hackneyed by the conventional ways of the world, with a living soul and a quick genius, is always a fascinating object, and perhaps even more to men who have grown stiff in formal ways than to others. There is something of youthful feeling and of fatherhood yet left in souls that for fifty years have discussed the microscopic atoms of an imaginary philosophy. Besides, where there are five doctors of philosophy there are not less than five opposing schools, and in this case each learned man must needs have enjoyed the palpable hits which his companions received from the stripling. The people who stood about would have a heart for the child: what crowd would not? And, if he held his own against the doctors of law, all the more the wonder grew. It is not necessary to suppose that a spiritual chord vibrated at his touch in the hearts of all this circle of experts in Temple dialectics. Yet we would fondly imagine that one at least there was — some unnamed Nicodemus, or another Joseph of Arimathea — who felt the fire burn within him as this child spake. Even in Sahara there are

found green spots, shaded with palms, watered and fruitful. There might have been sweet-hearted men among the Jewish doctors!

Upon this strange school, in which the pupil was the teacher and the teachers were puzzled scholars, came at length, her serene face now flushed with alarm, the mother of Jesus. She, all mother, with love's reproach said, "Son, why hast thou thus dealt with us?" and he, all inspired with fast-coming thoughts, answered, "Wist ye not that I must be about my Father's business?"

Not yet! This ministry of youth was not wholesome. Premature prodigies have never done God's work on earth. It would have pleased the appetite for wonder, had his childhood continued to emit such flashes as came forth in the Temple. But such is not the order of nature, and the Son of God had consented to be "made under the law"! It is plain, from his reply to his mother, that he was conscious of the nature that was in him, and that strong impulses urged him to disclose his power. It is therefore very significant, and not the least of the signs of divinity, that he ruled his spirit, and dwelt at home in unmurmuring expectation. "He went down with them, and came to Nazareth, and was subject unto them." (Luke ii. 51.) This might well be said to be to his childhood what the temptations in the wilderness were to his ministry. The modesty, the filial piety, the perfectness of self-control, contentment in mechanical labor, conscious sovereignty undisclosed, a wealth of nature kept back,— in short, the holding of his whole being in tranquil silence, waiting for growth to produce his ripe self, and for God, his Father, to shake out the seed which was

to become the bread of the world, — all this is in itself a wonder of divinity, if men were only wise enough to marvel. Christ's greatest miracles were wrought within himself.

In a review of the childhood of Jesus, there are several points which deserve special attention.

1. While it is true that, by incarnation, the Son of God became subject to all human conditions, and, among them, to the law of gradual development, by which "he *increased* in wisdom and stature," — for "the child *grew*, and waxed strong in spirit," — we must not fall into the error of supposing that Jesus was moulded by the circumstances in which he was placed. Not his mother, nor the scenery, nor the national associations, nor the occupations of his thirty years, fashioned him. Only natures of a lower kind are shaped by circumstances. Great natures unfold by the force of that which is within them. When food nourishes, it receives the power to do so by that which the vital power of the body gives it. Food does not give life, but by assimilation receives it. Christ was not the creation of his age. We may trace occasions and external influences of which he availed himself, but his original nature contained in its germ all that he was to be, and needed only a normal unfolding.

The absolute independence from all external formative influence, and the sovereignty of the essential self, was never so sublimely asserted as when Jehovah declared, "I AM THAT I AM." But, without extravagance or immodesty, the mother of Jesus might have written this divine legend upon his cradle.

2. We have said nothing of the brothers and sisters

of our Lord. They are not only mentioned, but the names of his brothers are given, and allusions are made to them in several instances.[1] Yet the matter does not prove upon examination to be as simple as at first sight it seems.

Undoubtedly, it suited the peculiar ideas which were early developed in the Church, to consider Jesus not only the first-born, but the only, child of Mary. But there are real and intrinsic difficulties in the case. The term brethren was often used in the general sense of relative. To this day authorities of the highest repute are divided in opinion, and in about equal proportions on each side. There are several suppositions concerning these brothers and sisters: They were the children of Joseph by a former marriage; or, they were adopted from a deceased brother's family; or, they were the children of a sister of the mother of Jesus, and so cousins-german to him; or, they were the children of Joseph and Mary, and so the real brothers of Jesus. We shall not enter upon the argument.[2] The chief point of interest is not in doubt: namely, that our Lord was not brought up alone in a household as an only child; that he was a child among children; that he was surrounded by those who were to him, either really his own brothers and sisters, or just the same in sentiment. He had this ordinary experience of childhood. The unconscious babe in the cradle has a Saviour who once was as sweetly helpless as it is. The prat-

[1] Matthew xii. 46–50; xiii. 55, 56. Mark iii. 31; vi. 3. Luke viii. 19. John ii. 12; vii. 3. Acts i. 14.

[2] Those who desire to investigate the matter may see Andrews's very clear and judicial estimate of the case (*Life of our Lord*, pp. 104–116); also, Lange, *Life of Christ*, Vol. I. pp. 421–437.

tling child is passing along that path over which the infant footprints of Jesus were marked. The later friendships of brothers and sisters derive a sacred influence from the love which Jesus bore to his sisters while growing up with them. There is thus an example for the household, and a gospel for the nursery, in the life of Jesus, as well as an "ensample" in his manhood for the riper years of men.

3. While we do not mean to raise and discuss, in this work, the many difficulties which are peculiar to critics, there is one connected with this period of our Lord's life which we shall mention, for the sake of laying down certain principles which should guide us in reading the Sacred Scriptures.

Matthew declares that "he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." No such line has ever been found in the prophets.

Infinite ingenuity of learning has been brought to bear upon this difficulty, without in the slightest degree solving it. It is said that the term "Nazareth" is derived from *netzer*, a sprout, as the region around Nazareth is covered with bushes; and by coupling this with Isaiah xi. 1, where the Messiah is predicted under the name of a Branch, the connection is established. That Matthew, the most literal and unimaginative of all the Evangelists, should have betaken himself to such a subtle trick of language, would not surprise us had he lived in England in Shakespeare's time. But as he wrote to Jews who did not believe that Christ was the Messiah, we should, by adopting this play on words, only change

the verbal difficulty into a psychological one still more vexatious.

Others have supposed that Matthew referred to some apocryphal book, or to some prophecy now lost. This is worse than ingenious. It is perverse. The Old Testament canon was, and had long been, complete when Matthew wrote. What evidence is there that anything had ever been dropped from it, — or that any apocryphal book had ever existed, containing this sentence? Is our faith in the inspired record helped or hindered by the introduction of such groundless fancies? The difficulty of the text is not half so dangerous as is such a liberty taken in explaining it. Others of this ingenious band of scholars derive the name Nazarene from *notzer*, that which guards. Others think that it is from *netzer*, to separate, as if the Messiah were to be a Nazar*ite*, which he was not; nor was it anywhere in the Old Testament predicted that he should be. Lange supposes that, already when Matthew wrote, Nazarene had become a term of such universal reproach, as to be equivalent to the general representations of the prophets that the Messiah should be despised and rejected, and that it might even be interchangeable with them. The whole ground of this explanation is an assumption. That Nazarene was a term of reproach, is very likely, but that it had become a generic epithet for humiliation, rejection, scorn, persecution, and all maltreatment, is nowhere evident, and not at all probable.

But what would happen if it should be said that Matthew recorded the current impression of his time in attributing this declaration to the Old Testament prophets? Would a mere error of reference invali-

date the trustworthiness of the Evangelist? We lean our whole weight upon men who are fallible. Must a record be totally infallible before it can be trusted at all? Navigators trust ship, cargo, and the lives of all on board, to calculations based on tables of logarithms, knowing that there was never a set computed, without machinery, that had not some errors in it. The supposition, that to admit that there are immaterial and incidental mistakes in the Sacred Writ would break the confidence of men in it, is contradicted by the uniform experience of life, and by the whole procedure of society.

On the contrary, the shifts and ingenuities to which critics are obliged to resort either blunts the sense of truth, or disgusts men with the special pleading of critics, and tends powerfully to general unbelief.

The theory of Inspiration must be founded upon the claims which the Scriptures themselves make. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. iii. 16, 17.)

Under this declaration, no more can be claimed for the doctrine of Inspiration than that there shall have been such an influence exerted upon the formation of the record that it shall be the truth respecting God, and no falsity; that it shall so expound the duty of man under God's moral government, as to secure, in all who will, a true holiness; that it shall contain no errors which can affect the essential truths taught, or which shall cloud the reason or sully the moral sense.

But it is not right or prudent to infer, from the

Biblical statement of inspiration, that it makes provision for the very words and sentences; that it shall raise the inspired penmen above the possibility of literary inaccuracy, or minor and immaterial mistakes. It is enough if the Bible be a sure and sufficient guide to spiritual morality and to rational piety. To erect for it a claim to absolute literary infallibility, or to infallibility in things not directly pertaining to faith, is to weaken its real authority, and to turn it aside from its avowed purpose. The theory of verbal inspiration brings a strain upon the Word of God which it cannot bear. If rigorously pressed, it tends powerfully to bigotry on the one side and to infidelity on the other.

The inspiration of holy men is to be construed as we do the doctrine of an overruling and special Providence; of the divine supervision and guidance of the Church; of the faithfulness of God in answering prayer. The truth of these doctrines is not inconsistent with the existence of a thousand evils, mischiefs, and mistakes, and with the occurrence of wanderings long and almost fatal. Yet, the general supervision of a Divine Providence is rational. We might expect that there would be an analogy between God's care and education of the race, and His care of the Bible in its formation.

Around the central certainty of saving truth are wrapped the swaddling-clothes of human language. Neither the condition of the human understanding, nor the nature of human speech, which is the vehicle of thought, admits of more than a fragmentary and partial presentation of truth. "For we know *in part*, and we prophesy *in part*." (1 Cor. xiii. 9.) Still less are we then to expect that there will be perfection in this

vehicle. And incidental errors, which do not reach the substance of truth and duty, which touch only contingent and external elements, are not to be regarded as inconsistent with the fact that the Scriptures were *inspired of God.* Nor will our reverence for the Scriptures be impaired if, in such cases, it be frankly said, Here is an insoluble difficulty. Such a course is far less dangerous to the moral sense than that pernicious ingenuity which, assuming that there can be no literal errors in Scripture, resorts to subtle arts of criticism, improbabilities of statement, and violence of construction, such as, if made use of in the intercourse of men in daily life, would break up society and destroy all faith of man in man.

We dwell at length upon this topic now, that we may not be obliged to recur to it when, as will be the case, other instances arise in which there is no solution of unimportant, though real, literary difficulties.

There are a multitude of minute and, on the whole, as respects the substance of truth, not important questions and topics, which, like a fastened door, refuse to be opened by any key which learning has brought to them. It is better to let them stand closed than, like impatient mastiffs, after long barking in vain, to lie whining at the door, unable to enter and unwilling to go away.

CHAPTER V.

THE VOICE IN THE WILDERNESS.

The long silence is ended. The seclusion is over, with all its wondrous inward experience, of which no record has been made, and which must therefore be left to a reverent imagination. Jesus has now reached the age which custom has established among his people for the entrance of a priest upon his public duty.

But, first, another voice is to be heard. Before the ministry of Love begins, there is to be one more great prophet of the Law, who, with stern and severe fidelity, shall stir the conscience, and, as it were, open the furrows in which the seeds of the new life are to be sown.

Every nation has its men of genius. The direction which their genius takes will be determined largely by the peculiar education which arises from the position and history of the nation; but it will also depend upon the innate tendencies of the race-stock.

The original tribal organizations of Israel were moulded by the laws and institutions of Moses into a commonwealth of peculiar characteristics. Each tribe scrupulously preserved its autonomy, and in its own province had a local independence; while the whole were grouped and confederated around the Tabernacle, and afterwards about its outgrowth, the Temple. On the one side, the nation approximated to a democracy;

on the other, to a monarchy. But the throne, independent of the people, was not independent of an aristocracy. The priestly class combined in itself, as in Egypt, the civil and sacerdotal functions. The Hebrew government was a theocratic democracy. A fierce and turbulent people had great power over the government. The ruling class was, as in Egypt it had been, the priestly class. The laws which regulated personal rights, property, industry, marriage, revenue, military affairs, and religious worship were all ecclesiastical, — were interpreted and administered by the hierarchy. The doctrine of a future existence had no place in the Mosaic economy, either as a dogma or as a moral influence. The sphere of religion was wholly within the secular horizon. There was no distinction, as with us, of things civil and things moral. All moral duties were civil, and all civil were moral duties. Priest and magistrate were one. Patriotism and piety were identical. The military organization of the Jews was Levitical. The priest wore the sword, took part in planning campaigns, and led the people in battle.[1] The Levitical body was a kind of national university. Literature, learning, and the fine arts, in so far as they had existence, were preserved, nourished, and diffused by the priestly order.

Under such circumstances, genius must needs be religious. It must develop itself in analogy with the history and institutions of the people. The Hebrew man of genius was the prophet. The strict priest was narrow and barren; the prophet was a son of liberty, a child of inspiration. All other men touched

[1] For some instructive and interesting remarks on this topic, see A. P. Stanley, *Jewish Church*, § 2, p. 448.

the ground. He only had wings; he was orator, poet, singer, civilian, statesman. Of no close profession, he performed the functions of all, as by turns, in the great personal freedom of his career, he needed their elements.

That temperament which now underlies genius was also the root of the prophetic nature. In ordinary men, the mind-system is organized with only that degree of sensibility which enables it to act under the stimulus of external influences. The ideal perfect man is one who, in addition, has such fineness and sensibility as to originate conceptions from interior cerebral stimulus. He acts without waiting for external solicitation. The particular mode of this automatic action varies with different persons. With all, however, it has this in common, that the mind does not creep step by step toward knowledge, gaining it by little and little. It is rather as if knowledge came upon the soul by a sudden flash; or as if the mind itself had an illuminating power, by which suddenly and instantly it poured forth light upon external things. This was early called inspiration, as if the gods had breathed into the soul something of their omniscience. It is still called inspiration.

If the intellect alone has this power of exaltation and creativeness, we shall behold genius in literature or science. But if there be added an eminent moral sense and comprehensive moral sentiments, we shall have, in peaceful times, men who will carry ideas of right, of justice, of mercy, far beyond the bounds at which they found them, — moral teachers, judges, and creative moralists: and in times of storm, reformers and martyrs.

This constitution of genius is not something abnormal. Complete development of all the body and all the mind, with a susceptibility to automatic activity, is ripe and proper manhood. To this the whole race is perhaps approximating, and, in the perfect day, will attain.

But in a race rising slowly out of animal condition, in possession of unripe faculties, left almost to chance for education, there sometimes come these higher natures, men of genius, who are not to be deemed creatures of another nature, lifted above their fellows for their own advantage and enjoyment. They are only elder brethren of the race. They are appointed leaders, going before their child-brethren, to inspire them with higher ideas of life, and to show them the way. By their nature and position they are forerunners, seers, and foreseers.

Such men, among the old Jews, became prophets. But a prophet was more than one who foretold events. He forefelt and foretaught high moral truths. He had escaped the thrall of passion in which other men lived, and, without help inherited from old civilizations, by the force of the Divine Spirit acting upon a nature of genius in moral directions, he went ahead of his nation and of his age, denouncing evil, revealing justice, enjoining social purity, and inspiring a noble piety. A prophet was born to his office. Whoever found in himself the uprising soul, the sensibility to divine truth, the impulse to proclaim it, might, if he pleased, be a prophet, in the peculiar sense of declaring the truth and enforcing moral ideas. The call of God, in all ages, has come to natures already prepared for the office to which they were called. Here was a call

in birth-structure. This was well understood by the prophets. Jeremiah explicitly declares that he was *created* to the prophetic office: "The word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. i. 4, 5.) When God calls men, he calls thoroughly and begins early.

The prophets, although wielding great influence, seem not to have been inducted into office by any ecclesiastical authority. There was no provision, at least in early times, for their continuance and succession in the community. There was no regular succession. Occasionally they shot up from the people, by the impulse of their own natures, divinely moved. They were confined to no grade or class. They might be priests or commoners; they might come of any tribe. In two instances eminent prophets were women; and one of them, Huldah, was of such repute that to her, though Jeremiah was then alive and in full authority, King Josiah sent for advice in impending public danger. (2 Kings xxii. 14 – 20.)

It was from the free spirit of the prophet in the old Jewish nation, and not from the priesthood, that religious ideas grew, and enlarged interpretations of religion proceeded. The priest indeed had a very limited sphere. The nature of the Temple service required him to be but little conversant with the living souls of men, and as little with ideas. In preparing the sacrifices of oxen, of sheep, of birds, the Temple or Tabernacle could have appeared to the modern eye but little less repulsive than a huge *abattoir*. The priests, with axe and knife, slaughtering herds of animals,

needed to be, and certainly in the early days were, men of nerve and muscle, rather than men of rich emotion or of strong religious feeling.[1] The subordinate priests had as little occasion for moral feeling, in the performance of their ordinary duties, as laborers in the shambles. The higher officers were neither teachers nor preachers. In scarcely a single point, from the high-priest downward, do the members of the Jewish hierarchy resemble the Christian minister. It is true that the Levites were appointed to instruct the people in the Law; but this instruction consisted merely in an occasional public reading of the Levitical Scriptures. Until after the captivity, and down to a comparatively late period in Jewish history, this function was irregularly performed, and with but little effect. If there had been no other source of moral influence than the priesthood, the people might almost as well have been left to themselves.

The prophetic impulse had been felt long before the Levitical institutes were framed. Now and then, at wide intervals, men of genius had arisen, who carried forward the moral sentiment of their age. They enlarged the bounds of truth, and deepened in the consciences of men moral and religious obligations. It is only through the imagination that rude natures can be spiritually influenced. These men were often great

[1] When Solomon brought up the ark and the sacred vessel to the new Temple, it is said that he sacrificed sheep and oxen "that could not be told nor numbered for multitude," and, at the close of the dedicatory services, "Solomon offered a sacrifice of peace-offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord." (1 Kings viii. 5, 63.) This must have been the climax. Such gigantic slaughters could not have been common. But the regular sacrifices involved the necessity of killing vast numbers of animals.

moral dramatists. They kept themselves aloof. Some of them dwelt in solitary places, and came upon the people at unexpected moments. The prophets were intensely patriotic. They were the defenders of the common people against oppressive rulers, and they stirred them up to throw off foreign rule. Wild and weird as they often were, awful in their severity, carrying justice at times to the most bloody and terrific sacrifices, they were notwithstanding essentially humane, sympathetic, and good. The old prophets were the men in whom, in a desolate age, and in almost savage conditions of society, the gentler graces of the soul took refuge. We must not be deceived by their rugged exterior, nor by the battle which they made for the right. Humanity has its severities; and even love, striving for the crown, must fight. Like all men who reform a corrupt age, the rude violence of the prophets was exerted against the animal that is in man, for the sake of his spiritual nature.

Had there been but the influence of the Temple or of the Tabernacle to repress and limit the outflow of those passions which make themselves channels in every society of men, they would have swept like a flood, and destroyed the foundations of civil life. It was the prophet who kept alive the moral sense of the people. He taught no subtilties. It was too early, and this was not the nation, for such philosophy as sprung up in Greece. The prophet seized those great moral truths which inhere in the very soul of man, and which natural and revealed religion hold in common. Their own feelings were roused by mysterious contact with the forces of the invisible world. They confronted alike the court and the nation with audacious

fidelity. Often themselves of the sacerdotal order, and exercising the sacrificial functions of the priest (as in the instance of Samuel), yet when, in later times, true spirituality had been overlaid and destroyed by ritualism, they turned against the priest, the ritual, and the Temple. They trod under foot the artificial sanctity of religious usages, and vindicated the authority of morality, humanity, and simple personal piety against the superstitions and the exactions of religious institutions and their officials.

Jeremiah speaks so slightingly of sacrifices as to seem to deny their divine origin. He represents God as saying: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people." (Jer. vii. 22, 23.)

Isaiah is even bolder: "To what purpose is the multitude of your sacrifices unto me? .... Your new moons and your appointed feasts my soul hateth..... Your hands are full of blood. Wash you, make you clean..... Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." (Isa. i. 11 – 17.)

Amos, in impetuous wrath, cries out: "I hate, I despise your feast-days, and I will not smell in your solemn assemblies..... Take thou away from me the noise of thy songs..... But let judgment run down as waters, and righteousness as a mighty stream." (Amos v. 21 – 24.)

Considering the honor in which he was held, and the influence allowed him, the old prophet was the freest-speaking man on record. Not the king, nor his coun-

sellors, nor priests, nor the people, nor prophets themselves, had any terror for him. When the solemn influence coming from the great invisible world set in upon his soul, his whole nature moved to it, as the tides move to celestial power.

But the prophet did not live always, nor even often, in these sublime elevations of feeling. The popular notion that, wrapt in moods of grandeur, he was always looking into the future, and drawing forth secrets from its mysterious depths, — a weird fisher upon the shores of the infinite, — is the very reverse of truth. Revelatory inspirations were occasional and rare. They seldom came except in some imminent catastrophe of the nation, or upon some high-handed aggression of idolatry or of regal immorality. The prophet labored with his hands, or was a teacher. At certain periods, it would seem as if in his care were placed the music, the poetry, the oratory, and even the jurisprudence of the nation. The phrase "to prophesy" at first signified an uncontrollable utterance under an overruling possession, or inspiration. It was an irresistible rhapsody, frequently so like that of the insane, that in early times, and among some nations even yet, the insane were looked upon with some awe, as persons overcharged with the prophetic spirit. But in time the term assumed the meaning of moral discourse, vehement preaching; and finally it included simple moral teaching. In the later periods of Jewish history, the term "to prophesy" was understood in much the same sense as our phrases "to instruct," "to indoctrinate." Paul says, "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." (1 Cor. xiv. 3.) The criticisms and commands

of the Apostle respecting prophecy show clearly that in his day it was in the nature of sudden, impulsive, impassioned discourse, — that it was, in short, sacred oratory.

The absolute spontaneity of the old prophet, in contrast with the perfunctory priest, is admirable. Out of a ritual service rigid as a rock is seen gushing a liberty of utterance that reminds one of the rock in the wilderness when smitten with the prophet's rod. Although the prophets were *the* religious men, far more revered for sanctity than the priests, it was not because they held aloof from secular affairs. They were often men of rigor, but never ascetics. They never despised common humanity, either in its moral or in its secular relations.

The prophet was sometimes the chief justice of the nation, as Samuel; or a councillor at court, as Nathan; or a retired statesman, consulted by the rulers, as Elisha; or an iron reformer, as Elijah; or the censor and theologian, as Isaiah, who, like Dante, clothed philosophy with the garb of poetry, that it might have power to search and to purify society. But whatever else he was, the prophet was the great exemplar of personal freedom. He represented absolute personal liberty in religious thought. He often opposed the government, but in favor of the state; he inveighed against the church, but on behalf of religion; he denounced the people, but always for their own highest good.

It must be through some such avenue of thought that one approaches the last great prophet of the Jewish nation. The morning star of a new era, John is speedily lost in the blaze of Him who was and is the

"Light of the world." His history seems short. The child of prophecy, — the youth secluded in the solitudes, — the voice in the wilderness, — the crowds on the Jordan, — the grasp of persecution, — the death in prison, — this is the outline of his story. But in the filling up, what substance of manhood must have been there, what genuine power, what moral richness in thought and feeling, what chivalric magnanimity, to have drawn from Jesus the eulogy, "Among those that are born of women there is not a greater prophet than John the Baptist"! But his was one of those lives which are lost to themselves that they may spring up in others. He came both in grandeur and in beauty, like a summer storm, which, falling in rain, is lost in the soil, and reappears neither as vapor nor cloud, but transfused into flowers and fruits.

One particular prophet was singled out by our Lord as John's prototype, and that one by far the most dramatic of all the venerable brotherhood. "If ye will receive it, this is Elias, which was for to come" (Matt. xi. 14), — Elijah, called in the Septuagint version Elias. Malachi, whose words close the canon of the Jewish Scriptures, had declared, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." There was, therefore, a universal expectation among the Jews that the Messiah should be preceded by Elijah.[1] It was

[1] Stanley says of this prophet: — "He stood alone against Jezebel. He stands alone in many senses among the prophets. Nursed in the bosom of Israel, the prophetical portion, if one may so say, of the chosen people, vindicating the true religion from the nearest danger of overthrow, setting at defiance by invisible power the whole forces of the Israelite kingdom, he reached a height equal to that of Moses and Samuel in the traditions of his country.

"He was the prophet for whose return in later years his countrymen have

an expectation not confined to the Jews, but shared by the outlying tribes and nations around Palestine. There is no real interior resemblance between John and Elijah. Their times were not alike. There are not elsewhere in recorded history such dramatic elements as in the career of Elijah. Irregular, almost fitful, Elijah the Tishbite seemed at times clean gone forever, dried up like a summer's brook. Then suddenly, like that stream after a storm on the hills, he came down with a flood. His sudden appearances and as sudden vanishings were perfectly natural to one who had been reared, as he had been, among a nomadic people, not unlike the Bedouin Arabs. But to us they seem more like the mystery of spiritual apparitions. When the whole kingdom and the regions round about were searched for him in vain by the inquisitorial Jezebel, then, without warning, he appeared before the court, overawed its power, and carried away the people by an irresistible fascination. Almost alone, and mourning over his solitariness, he buffeted the idolatrous government for long and weary years of discouragement. His end was as wonderful as his career. Caught up in a mighty tempest, he disappeared from

looked with most eager hope. The last prophet of the old dispensation clung to this consolation in the decline of the state.

"In the gospel history we find this expectation constantly excited in each successive appearance of a new prophet. It was a fixed belief of the Jews that he had appeared again and again, as an Arabian merchant, to wise and good rabbis at their prayers or on their journeys. A seat is still placed for him to superintend the circumcision of the Jewish children.

"Passover after Passover, the Jews of our own day place the paschal cup on the table and set the door wide open, believing that this is the moment when Elijah will reappear.

"When goods are found and no owner comes, when difficulties arise and no solution appears, the answer is, 'Put them by till Elijah comes.'" — Stanley, *History of the Jewish Church*, Part II. p. 290.

the earth, to be seen no more, until, in the exquisite vision of the Transfiguration, his heavenly spirit blossomed into light, and hung above the glowing Saviour and the terrified disciples.

"This is Elias, which was for to come." John from his childhood had been reared in the rugged region west of the Dead Sea, southeast from Jerusalem and Bethlehem. (Luke i. 80.) His raiment was a cloth of camel's hair, probably a long robe fastened round the waist with a leathern girdle. Whether he lived more as a hermit or as a shepherd, we cannot tell. It is probable that he was each by turns. In a manner which is peculiarly congenial to the Oriental imagination, he fed his moral nature in solitude, and by meditation gained that education which with Western races comes by the activities of a benevolent life.

He probably surpassed his great prototype in native power and in the importance of his special mission, but fell below him in duration of action and dramatic effect. Elijah and John were alike unconventional, each having a strong though rude individualism. Living in the wilderness, fed by the thoughts and imaginations which great natures find in solitude, their characters had woven into them not one of those soft and silvery threads which fly back and forth incessantly from the shuttle of civilized life. They began their ministry without entanglements. They had no yoke to break, no harness to cast off, no customs to renounce. They came *to* society, not *from* it.

Each of them, single-handed, attacked the bad morals of society and the selfish conduct of men. Though of a priestly family, John did not represent the Temple or its schools. He came in the name of no Jewish

sect or party. He was simply "the voice of ONE crying in the wilderness."

John was Christ's forerunner, as the ploughman goes before the sower. Before good work can be expected, there must be excitement. The turf-bound surface of communities must be torn up, the compacted soil turned to the air and light. Upon the rough furrows, and not on the shorn lawn, is there hope for the seed.

This great work of arousing the nation befitted John. His spirit was of the Law. He had, doubtless, like his ancient brethren of the prophet brood, his mysterious struggles with the infinite and the unknown. He had felt the sovereignty of conscience. Right and wrong rose before his imagination, amidst the amenities of an indulgent life, like Ebal and Gerizim above the vale of Samaria. In his very prime, and full of impetuous manhood, he came forth from the wilderness, and began his career by the most direct and unsparing appeals to the moral sense of the people. There was no sensuous mysticism, no subtile philosophy, no poetic enchantment, no tide of pleasurable emotion. He assailed human conduct in downright earnest. He struck right home at the unsheltered sins of guilty men, as the axe-man strikes. Indeed, the axe should be the sign and symbol of John.[1] There are moods in men that invite such moral aggression as his. When a large and magnetic nature appears, with power to grasp men, the moral feeling becomes electric and contagious. Whole communities are fired. They rise up against their sins and self-indulgent hab-

[1] "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. iii. 10.)

its, they lead them forth to slaughter, as the minions of Baal were led by Elijah at Mount Carmel. Not the grandest commotions of nature, not the coming on of spring, nor the sound of summer storms, is more sublime than are these moral whirls, to which, especially in their grander but less useful forms, rude men, in morally neglected communities, are powerfully addicted.

The wilderness of Judæa, where John began his preaching, reaches on its northern flank to the river Jordan. From this point he seems to have made brief circuits in the vicinity of the river valley. "He came into all the country about Jordan." (Luke iii. 3.) But, as his fame spread, he was saved the labor of travel. "There went out unto him all the land of Judæa" (Mark i. 5), — city, town, and country. The population of this region was very dense. It was largely a Jewish population, and therefore mercurial in feeling, but tenacious of purpose; easily aroused, but hard to change; not willing to alter its course, but glad to be kindled and accelerated in any direction already begun. An Oriental nation is peculiarly accessible to excitement, and the Jews above all Orientals were open to its influence. Fanaticism lay dormant in every heart. Every Jew was like a grain of powder, harmless and small until touched by the spark, and then instantly swelling with irresistible and immeasurable force. Just at this time, too, the very air of Judæa was full of feverish expectation. Its people were sick of foreign rule. Their pride was wounded, but not weakened, or even humbled.

The Jews were the children of the prophets. That one Voice crying in the wilderness touched the deep

religious romance of every patriotic heart. It was like the olden time. So had the great prophets done. Even one of less greatness than John would have had a tumultuous reception. But John was profoundly in earnest. It was his good fortune to have no restraints or commitments. He had no philosophy to shape or balance, no sect whose tenets he must respect, no reputation to guard, and no deluding vanity of an influence to be either won or kept. He listened to the voice of God in his own soul, and spake right on. When such a one speaks, the hearts of men are targets, his words are arrows, and multitudes will fall down wounded.

And yet no one in the full blessedness of Christian experience can look upon the preaching of John without sadness. It was secular, not spiritual. There was no future, no great spirit-land, no heaven above his world. The Jewish hills were his horizon. It is true that he saw above these hills a hazy light; but what that light would reveal he knew not. How should he? To him it seemed that the Messiah would be only another John, but grander, more thorough, and wholly irresistible. "But he that cometh after me is mightier than I." What would this mightier than John be? What would he do? Only this: "He shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

All this was true; but that does not describe the Christ. John saw him as one sees a tree in winter, — the bare branches, without leaves, flowers, or fruit.

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What would he have thought, if he had heard the first sermon of Jesus at Nazareth, — "He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised"? No wonder Jesus said of him that the least in the kingdom of heaven should be greater than he! John would have said, Purity and then divine favor; Christ, Divine favor that ye may become pure.

This great Soul of the Wilderness was sent to do a preparatory work, and to introduce the true Teacher. Though he represented the Law, that Law had not in his hands, as it had in the handling of the priests, lost all compassion. There is a bold discrimination in the Baptist's conduct toward the ignorant common people and the enlightened Pharisee. "What shall we *do?*" is the question of a heart sincerely in earnest; and this question brought John to each man's side like a brother.

Knowing that to repent of particular sins was an education toward a hatred of the principle of evil, — sins being the drops which flow from the fountain of sin, — he obliged the tax-gatherer to repent of a tax-gatherer's sins, — extortion and avarice. The soldier must abandon his peculiar sins, — violence, rapine, greed of booty, revengeful accusations against all who resisted his predatory habits. Selfish men, living together, prey on one another by the endless ways of petty selfishness. John struck at the root of this universal self-indulgence when he commanded the common people, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." It is probable that he had

seen right before him hungry and shivering men by the side of the over full and luxuriously clothed.

There were others in the crowd besides publicans and sinners. There were saints there, — at least the Pharisees thought so. They looked upon others with sympathy, and were glad that the common people repented. Although they themselves needed no amendment, it yet could do no harm to be baptized, and their pious example might encourage those who needed it! This John was doing good. They were disposed to patronize him!

If this was the spirit which John perceived, no wonder he flashed out upon them with such lightning strokes. "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance." These dazzling words did not altogether offend, for the Pharisees were sure that John did not quite understand that they were the choicest and most modern instances of what the old saints had been! Looking around on the sun-bleached gravel and mossless stones, John replied to their thoughts: "Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham."

The preaching of John is plain. But what was the meaning of his baptism? Was it into the Jewish church that he baptized? But the people were already members of that church. It was a national church, and men were born into it without any further trouble. Was it an initiation into a new sect? John did not organize a sect or a party. He explicitly declared his office to be transitory, his func-

tion to prepare men for the great Coming Man. Was it Christian baptism? Christ was not yet declared. The formula was not Christian.

If that inevitable husk, an outward organization, had not become so fixed in men's minds, John's own explanation would suffice. It is clear and explicit: "I baptize you with water unto repentance." It was a symbolic act, signifying that one had risen to a higher moral condition. It was an act of transition. It was a moral act, quite important enough to stand by itself, without serving any secondary purpose of initiation into any church or sect. Neither John nor afterwards Jesus gave to the act any ecclesiastical meaning. It had only a moral significance. It was an act neither of association nor of initiation. It was purely personal, beginning and ending with the individual subject of it. It conferred, and professed to confer, nothing. It was declaratory of moral transition. Baptism is that symbolic act by which a man declares, "I forsake my sins, and rise to a better life."

A study of the fragments of John's discourses enables us to understand the relation of their subject-matter to the spiritual truths which Christ unfolded. He dwelt in the truth of the old dispensation. He saw the twilight of the coming day, but did not comprehend it. He called men to repentance, but it was repentance of sin as measured by the old canons of morality. He called men to reformation, but not to regeneration. He summoned men back to the highest conception of rectitude then known; but he did not, as Christ did, raise morality into the realm of spirituality, and hold forth a new ideal of character, incomparably higher than any before taught. If the very

Reformer himself, in the estimation of Jesus, was less than the least in the kingdom of Heaven, how much lower must his rude disciples have been than the "new man in Christ Jesus"!

Ideals are the true germs of growth. No benefactor is like him who fills life with new and fruitful ideals. Christ gave to every duty a new motive. Every virtue had an aspiration for something yet nobler. He carried forward the bounds of life, and assured immortality to the world as a new horizon. He blew away the mists of the schools, and the nature of God shone out with redoubled radiance. He was the God of the Jews, because he was the God of the whole earth. He was King, because he was Father. He was Sovereign, because love reigns throughout the universe. He suffered, and thenceforth altars were extinguished. He died, and Sinai became Calvary. Where he lay, there was a garden; and flowers and fragrant clusters were the fit symbols of the new era.

The true place of John's preaching cannot be so well fixed as by this contrast. But John answered the end for which he came. He had aroused the attention of the nation. He had stimulated, even if he had not enlightened, the public conscience; and, above all, he had excited an eager expectation of some great national deliverance.

The Jew had deep moral feeling, but little spirituality. His moral sense was strong, but narrow, national, and selfish. Tenacious of purpose, elastic and tough, courageous even to fanaticism, heroic in suffering, the one element needed to a grand national character was love. "Thou shalt love thy friends and hate thine enemies," gave ample scope to his nature;

for his friends were few, and his enemies nearly the whole civilized world. The Hebrews looked for a Messiah, and he was already among them. Love was his nature, love his mission, and his name might have been called Love. How should he be known by a nation who were practised in every inflection of hatred, but who had never learned the spiritual quality of love?

Restless as was the nation, and longing for divine intervention, every portent was quickly noticed. Fierce factions, and from a lower plane the turbulent people, watched his coming. The wretched multitude, a prey by turns to foreigners and to their own countrymen, had, with all the rest, a vague and superstitious faith of the coming Messiah. Holy men like Simeon, and devout priests like Zacharias, there were, amidst this seething people, who, brooding, longing, waiting, chanted to themselves day by day the words of the Psalmist, "My soul waiteth for the Lord more than they that watch for the morning." (Ps. cxxx. 6.) As lovers that watch for the appointed coming, and start at the quivering of a leaf, the flight of a bird, or the humming of a bee, and grow weary of the tense strain, so did the Jews watch for their Deliverer. It is one of the most piteous sights of history, especially when we reflect that he came, — and they knew him not!

This growing excitement in all the region around the Jordan sent its fiery wave to Jerusalem. The Temple, with its keen priestly watchers, heard that voice in the wilderness, repeating day by day, with awful emphasis, "Prepare, prepare! the Lord is at hand!" With all the airs of arrogant authority came

down from the Sanhedrim priestly questioners. It is an early instance of the examination of a young man for license to preach.

"Who art thou?"

"I am not the Christ."

"What then, art thou Elias?"

"I am not."

"Art thou that prophet?"

"No."

"Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?"

"I am the VOICE of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."

"Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?"

"I baptize with water. But THERE STANDETH ONE AMONG YOU whom ye know not. He it is, that, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose."

There can be no doubt of the effect of John's replies upon the council at Jerusalem. It was simply a denial of their authority. It was an appeal from Ritual to Conscience. He came home to men with direct and personal appeal, and refused the old forms and sacred channels of instruction; and when asked by the proper authorities for his credentials, he gave his name, A Voice in the Wilderness, as if he owed no obligation to Jerusalem, but only to nature and to God.

Already, then, their Messiah was mingling in the throng. He was looking upon men, and upon John, but was not recognized. What his thoughts were at

the scenes about him, every one's own imagination must reveal.

On the day following the visit of this committee from Jerusalem, as John was baptizing, there came to him one Jesus from Nazareth, and asked to be baptized. John had been forewarned of the significant sign by which he should recognize the Messiah: "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost." Although that signal had not been given, yet he recognized Jesus. Whether, being cousins, they had ever met, we know not. It is evident that they were in sympathy, each having fully heard of the other. Perhaps they had met year by year in the feasts of Jerusalem, to which we know that Christ went up, and at which John, as a man of the old dispensation and a thorough Jew, heart and soul, was even more likely to have been present.

How fierce had been the reply of the Baptist when the Pharisees asked to be baptized! How gentle was his bearing to Jesus, and how humble his expostulation, "I have need to be baptized of thee, and comest thou to me?"

His heart recognized the Christ, even before the descent of the Spirit.

Equally beautiful is the reply of Jesus. He had not yet been made known by the brooding Spirit. He had neither passed his probation, nor received that enlarged liberty of soul which was to be to him the signal for his peculiar ministry. He was simply a citizen of the commonwealth of Israel, under the Law, and he was walking in the footsteps of his people, "that in all things

he might be made like unto his brethren" "of the seed of Abraham."

They went down together, the son of Elizabeth and the son of Mary, John and Jesus, into the old river Jordan, that neither hastened nor slackened its current at their coming; for the Messianic sign was not to be from the waters beneath, but from the heavens above.

Hitherto the Jordan had been sacred to the patriotic Jew from its intimate connection with many of the most remarkable events in the history of the commonwealth and of the kingdom. Another Jesus[1] had once conveyed the people from their wanderings across this river dry shod. The Jordan had separated David and his pursuers when the king fled from his usurping son. Elijah smote it to let him and Elisha go over, and erelong Elisha returned alone. The Jordan was a long silvery thread, on which were strung national memories through many hundred years. But all these histories were outshone by the new occurrence. In all Christendom to-day the Jordan means Christ's baptism. Profoundly significant as was this event, the first outward step by which Jesus entered upon his ministry, it was followed by another still more striking and far more important. Jesus ascended from the Jordan looking up and praying. (Luke iii. 21.) As he gazed, the sky was cleft open, and a beam of light flashed forth, and, alighting upon him, seemed in bodily shape like a dove. Instantly a voice spake from out of heaven, "This is my beloved Son, in whom I am well pleased." (Matt. iii. 17.)

[1] In the Hebrew the name Saviour appears under the different forms HOSHEA (*Oshea*), JEHOSHUA (*Joshua*), later Hebrew JESHUA (Greek *Jesus*).

We know not what opening of soul came from this divine light. We know not what cords were loosed and what long-bound attributes unfolded, — as buds held by winter unroll in the spring. But from this moment Jesus became THE CHRIST! He relinquished his home and ordinary labors. He assumed an authority never before manifested, and moved with a dignity never afterward laid aside. We cannot, by analysis or analogy, discern and set forth the change wrought within him by the descent of the Holy Ghost. But those who look with doubt upon the reality of any great exaltation of soul divinely inspired may do well to see what often befalls men.

It is a familiar fact, that men, at certain periods of their lives, experience changes which are like another birth. The new life, when the passion, and, still more significantly, when the sentiment, of love takes full possession of the soul, is familiar. Great men date their birth from the hour of some great inspiration. Even from human sources, from individual men, and from society, electric influences dart out upon susceptible natures, which change their future history. How much more powerful should this be if there is a Divine Spirit! If secular influence has transforming power, how much more divine influence!

The universal belief of the Church, that men are the subjects of sudden and transforming divine influences, is borne out by facts without number. The most extraordinary and interesting phenomena in mental history are those which appear in religious conversions. Men are overwhelmed with influences to which they were before strangers. Without changing the natural constitution of the mind, the balance of power

is so shifted that dominant animal passions go under the yoke, and dormant moral sentiments spring up with amazing energy. With such sudden transformations within, there follows a total outward revolution of manners, morals, actions, and aims. Perhaps the most dramatic instance is Paul's. But inward changes, without the external brilliancy, have been made in thousands of men and of women, full as thorough and transforming as that of the great Apostle. Indeed, such changes are no longer rare or remarkable. They are common and familiar. And even though we should join those who, admitting the change, account for it upon the lowest theory of natural principles, the main thing which we have in view would still be gained; namely, to show that the human soul is so organized that, when brought under certain influences, it is susceptible of sudden and complete transformation.

If it is thus impressible at the hands of secular influence, how much more if there be admitted a divine energy, as it were an atmosphere of divine will, in which all material worlds float, and out of which physical laws themselves flow, as rills and rivers from an inexhaustible reservoir!

But the soul upon which the Spirit descended over the Jordan was divine. It was a divine nature, around which had been bound cords of restraint, now greatly loosened, or even snapped, by the sacred flame; with attributes repressed, self-infolded, but which now, at the celestial touch, were roused to something of their pristine sweep and power.

All before this has been a period of waiting. Upon his ascent from the Jordan, Jesus the Christ, indued

with power by the Holy Spirit, steps into a new sphere. He is now to appear before his people as a divine teacher, to authenticate his high claims by acts so far above human power that they shall evince the Divine presence; and, finally, to be offered up, through suffering unto death, as a sacrifice for sin, — the one victim which shall forever supersede all other sacrifices. Here, then, upon the banks of the Jordan, begins the new dispensation.

There is a remarkable symmetry of mystery about John. He had all his life lived apart from society, unknowing and unknown. Standing by the side of the Jordan, he made himself felt in all Judæa and throughout Galilee. The wise men of his time sought in vain to take his measure. Like all men who seek to reduce moral truth to exact forms and proportions, the Pharisees had their gauge and mould, and John would not fit to any of them. If he was not Messiah, or Elias, or that prophet, he might as well have been nobody. They could not understand him; and when he described himself as a voice to men's consciences from the wilderness, it must have seemed to his questioners either insanity or mockery.

We are better informed of his true nature and purposes; yet how little of his disposition, of his personal appearance and habits, the style of his discourse, his struggles with himself, his alternations of hope and fear, do we know! Looking back for the man who moved the whole of Palestine, we can say only that he was the Voice from the wilderness. Though the history of our Lord will require some further notice of John by and by, yet we may here appropriately finish what little remains of his personal history.

He continued to preach and to baptize for some time after Christ entered upon his mission, ascending the Jordan from near Jericho, where it is supposed that he began his baptismal career, to Bethany (not Bethabara), beyond Jordan, and then, still higher, to Ænon. His whole ministry is computed to have been something over two years. Herod Antipas had long looked with a jealous eye upon John's influence. No man who could call together and sway such multitudes as John did would be looked upon with favor by an Oriental despot. It only needed one act of fidelity on the prophet's part to secure his arrest. John publicly denounced the wickedness of Herod, and particularly his indecent marriage with his brother Philip's wife, Herodias, who eloped from Philip to marry Herod Antipas. John was imprisoned in the castle of Machærus, which stood on the perpendicular cliffs of one of the streams emptying into the Dead Sea from the east, and not far from its shores. There John must have remained in captivity for a considerable period of time. It was not Herod's intention to do him further harm. But Herodias could not forgive the sting of his public rebuke, and watched for his destruction. Not long, however, had she to wait. By her voluptuous dancing upon a state occasion, at a banquet, the daughter of Herodias won from the king the boon of choosing her own reward. Instructed by her vindictive mother, she demanded the head of John. With a passing regret, the promise was kept, — and the feast went on. John's disciples buried his body. Thus ended the earthly life of this child of promise, — the solitary hermit, the ardent reformer, the last prophet of the Old Testament line.

It was upon these mountains of Moab, or in their ravines, that Moses was buried. Thus the first great prophet of Israel and the last one were buried near to each other, outside of the Promised Land, amidst those dark hills beyond Jordan and the Dead Sea.

There is a striking analogy, also, in another respect. Moses came only to the border of the Promised Land, the object of his whole life's labor. He looked to the north, to the west, to the south, over the whole of it. "I have caused thee to see it with thine eyes, but thou shalt not go over thither."

John had gone before the promised Messiah, to prepare his way, and to bring in the new dispensation. But he himself was not permitted to enter upon it. Out of his prison he sent to Jesus an anxious inquiry, "Art thou he that should come, or look we for another?" The account which his disciples brought back must have assured his lonely heart that the Messiah had come. His spirit beheld the dawning day of holiness, and was dismissed.

Until this day no one knows where either Moses or John was buried. They were alike in the utter hiding of their graves.

We have already spoken of the nature of John's baptism. The question arises, Why should Jesus be baptized? His reply was, "*Thus it becometh us to fulfil all righteousness.*" But baptism was not a part of the Jewish service. Even if proselytes were baptized into the Jewish church, there is no evidence that a Jew was required to be baptized at any period of his life. We are not to confound the *washings* of the Levitical law with baptisms, which were totally different.

It certainly could not be a baptism of repentance to Jesus in the same sense that it is to all others. Very many solutions have been given of this perplexing question.[1]

Every man who has been, like John, successful in arousing men from evil and leading them toward a higher life, has noticed that repentance always takes on at first the form of turning from evil, rather than of taking hold on good. To part with sweet-hearted sins, to forsake and break up evil habits, especially habits formed upon the passions and appetites, requires vehement exertion. As this is ordinarily the first experience in repentance, and usually the most sudden and painful one, while righteousness is gradual

[1] Meyer gives a digest of the various opinions which have been held concerning Christ's baptism: — "Jesus did not come to be baptized from a feeling of personal sinfulness (Bruno Bauer, comp. Strauss); nor because, according to the Levitical law, his personal connection with an impure people rendered him impure (Lange); nor for the purpose of showing that there was no incompatibility between his σὰρξ ἀσθενείας and life in the Spirit (Hofmann, *Weissagung und Erfüllung*, Vol. II. p. 82); nor because baptism implied a declaration of being subject to a penalty of death (Ebrard); nor in order to elicit the Divine declaration that he was the Messiah (Paulus); nor to confirm the faith of his followers, insomuch as baptism was a symbol of the regeneration of his disciples (Ammon L. J., Vol. I. p. 268); nor to sanction the baptism of John by his example (Kuinoel, Kern); nor to indicate his obligations to obey the law (Hofmann, Krabbe, Osiander); nor, lastly, because before the descent of the Spirit he acted like any other ordinary Israelite (Hess, Kuhn, comp. Olshausen).

"The true explanation of this act, as furnished in verse 15, is, that as the Messiah he felt that, according to the Divine will, he had to submit to the baptism of his forerunner, in order to receive the divine declaration of his Messianic dignity (verses 16, 17).

"It was not in baptism that he first became conscious of his dignity as the Messiah, as if by that act he had been inwardly transformed into the Messiah; the expression 'thus it becometh us' (verse 15) implies that he was conscious of being the Messiah, and of the relation in which, as such, John stood toward him." — Quoted by Lange, on Matthew, Chapter III.

both in fact and fruition, so it is not surprising that the popular idea of repentance should be *the forsaking of evil.* To "break off one's sins *by righteousness*" is a later knowledge. And yet this is the very core and marrow of repentance. It is the rising from grossness into refinement, from selfishness into universal good-will, from passion to sentiment, — in short, from the flesh into the spirit.

Repentance, in its last analysis, is rising from a lower life into a higher one, and to a holy being this would be the side first seen and most valued. To the eye of John, the multitude who were baptized by him, "confessing their sins," were forsaking evil. In the sight of Christ, they were coming to a higher and better life.

Imagine, then, the sympathy of Jesus for these things. Whatever would carry forward the work should be favored. He, too, though he had no sins to repent of, had higher attainments to make. "The Captain of our salvation was *made* perfect through suffering." Even though, in his full and original nature, he was God, yet while in humiliation, and robbed, as it were, of the full disclosure of his own attributes, he must go through the unfolding process, and rise from step to step of spiritual experience.

A baptism to a higher life would probably be Christ's interpretation of John's baptism for himself. And he submitted to it, as one of the great multitude. "It becometh *us.*" He joined the movement; he added his example to the good work going on. Others repented, — or turned from evil to good; Jesus only advanced from point to point in a line of gracious development. That which repentance means, in its

true spirit, namely, the rising from lower to higher moral states, Jesus experienced in common with the multitude; although he had not, like them, any need of the stings of remorse for past misconduct to drive him upward. Repentance is but another name for aspiration.

CHAPTER VI.

THE TEMPTATION.

At every step the disclosure of the life of Jesus was a surprise. He came into the world as no man would imagine that a Divine person would come. His youth was spent without exhibitions of singular power. His entrance upon public life was unostentatious. His baptism, to all but John, was like the baptism of any one of the thousands that thronged the Jordan.

Shall he now shine out with a full disclosure of himself? Shall he at once ascend to Jerusalem, and in the greatness of his Divinity make it apparent to all men that he is indeed the very Messiah?

This was not the Divine method. It was not by a surprise of the senses, nor by exciting mere wonder among unthinking men, that Jesus would make plain his Divine nature. It was by evolving a sweeter and nobler life than man ever does, and in circumstances even more adverse than fall to the lot of man, that his nature was to be shown.

It is not strange to us, now well instructed in the spirit of Christ's mission, that he did not enter at once upon his work of teaching. Midway between his private life, now ended, and his public ministry, about to begin, there was to be a long and silent discipline. The three narratives of the Temptation,

by Matthew, Mark, and Luke, lift us at once into the region of mystery. We find ourselves beyond our depth at the first step, and deep follows deep to the end. The mystery of that Divine Spirit which possessed the Saviour, the mystery of forty days' conflict in such a soul, the mystery of the nature and power of Satan, the mystery of the three final forms into which the Temptation resolved itself, — these are beyond our reach. They compass and shroud the scene with a kind of supernatural gloom. The best solution we give to the difficulties will cast but a twilight upon the scene.

It has been supposed by many that the Temptation took place among the solitary mountains of Moab, beyond the Jordan. It was thither that Moses resorted for his last and longing look over the Promised Land; and it would certainly give us a poetic gratification if we could believe that the "exceeding high" mountain, from which the glory of the world flashed upon the Saviour's view, was that same summit upon which his type, the great prophet Moses, had stood, thus singularly making the same peak behold the beginning of the two great dispensations, that of the Old and that of the New Testament. It is a pleasant fancy, but hardly true as history. Westward from Jericho, rising in places with steep cliffs of white limestone fifteen hundred feet in height, is a line of mountains, whose irregular and rugged tops against the sky, seen from the plains of the Jordan, present a noble contrast to the ordinary monotony of the Judæan hills. One, called Quarantania from its supposed relation to the forty days of temptation, has been pointed out by tradition as the

scene of the Lord's conflict. It rises high, is pierced with caves and gashed with ravines, and is solitary and wild enough to have been, as recorded by Mark, a lair of wild beasts, as it continues to be to the present day.

Into the solitude of this mountain in the wilderness came Jesus, under the same guidance as that which convoyed the prophets of old. Indeed, we must dismiss from our minds modern notions, and even the ideas which ruled in the time of Jesus, and go back to the days of Samuel, of Elijah, and of Ezekiel, if we would get any clew to the imagery and the spirit of the extraordinary transaction which we are about to consider. Had this scene been recorded of some of the prophets hundreds of years before, it would have harmonized admirably with the narratives which relate the old prophetic histories. But in the later days of Gospel history this scene of temptation is like some gigantic boulder drifted out of its place and historic relations, and out of sight and memory of the cliffs to which in kind it belonged. It is in perfect accord with the elder Hebrew nature, and it was the last and greatest of that sublime series of prophetic tableaux, through which Hebrew genius delivered to the world its imperishable contributions of moral truth.

Like the seers of old, Jesus was powerfully excited by the descent upon him of the Divine Spirit. There were all the appearances common to states in which there is a partial suspension of voluntary action. The language of the Evangelists is significant. Luke says: "And Jesus, being *full of the Holy Ghost*, returned from Jordan, and was led by the Spirit into the wilderness" ("led *up*," says Matthew). But Mark's language is

more strikingly significant of the prophetic orgasm: "And immediately the *Spirit driveth him* into the wilderness." This is the language of the prophet-paroxysm. Seized with an irresistible impulse, so the "holy men of old" were impelled by the Spirit. Thus Ezekiel says: "In the visions of God *brought he me* into the land of Israel, and set me upon a very high mountain." (Ezek. xl. 2.) The operation of the Divine inspiration upon the mind of Ezekiel throws important light upon the philosophy of this opening scene of Christ's ministry.

We believe the temptation of Christ to have been an actual experience, not a dream or a parable, in which his soul, illumined and exalted by the Spirit of God, was brought into personal conflict with Satan; and the conflict was none the less real and historic, because the method involved that extraordinary ecstasy of the prophet-mind. Of the peculiarities of the prophetic state we shall speak a little further on.

The whole life of Christ stands between two great spheres of temptation. The forty days of the wilderness and the midnight in the garden of Gethsemane are as two great cloud-gates, of entrance to his ministry and of exit from it. In both scenes, silence is the predominant quality.

The first stage of the Temptation includes the forty days of fasting. This may be said to have been the private struggle and personal probation.

The forty days were not for human eyes. If the history of these experiences was ever spoken, even to the ear of John, the most receptive of the disciples, it was not designed for record or publication. It is more probable that the experience was incommunicable.

Even in our lower sphere, mental conflicts cannot be adequately reported. The vacillations of the soul, a full expression of its anxieties, its agonizing suspense, shame, remorse, of its yearnings and ambitions, cannot be uttered or written. For the word "shame" does not describe the experience of shame. Nor is the word "love" a portrait of love. The real life of the heart is always unfolding in silence; and men of large natures carry in the centre of their hearts a secret garden or a silent wilderness. But in how much greater degree is this true of the mystery of Christ's temptation in the wilderness, and of his trial in Gethsemane! If there are no heart-words for full human feeling, how much less for divine!

We know that Jesus grappled with the powers of the invisible world, and that he was victorious. His life in the wilderness is not to be imagined as the retirement of a philosophic hermit to contemplative solitude. The cavernous mountain was not merely a study, in which our Lord surveyed in advance the purposes of his ministerial life. All this, doubtless, formed a part of his experience; but there was more than studious leisure and natural contemplation. There was a conflict between his soul and the powers of darkness; a sphere of real energy, in which the opposing elements of good and evil in the universe met in intense opposition.

Out from that infinite aerial ocean in the great Obscure, beyond human life, came we know not what winds, what immeasurable and sweeping forces of temptation. But that the power and kingdom of the Devil were there concentrated upon him was the belief of his disciples and the teaching of the Apostles,

and it is the faith of the Christian Church. It is not needful for us to understand each struggle and its victory. It is enough for us to know, that in this unfriendly solitude every faculty in man that is tried in ordinary life was also tested and proved in Jesus.

He was "tempted in all *points*," or faculties, as we are, though not with the same means and implements of temptation. No human being will ever be tried in appetite, in passion, in affection, in sentiment, in will and reason, so severely as was the Lord; and his victory was not simply that he withstood the particular blasts that rushed upon him, but that he tested the utmost that Satan could do, and was able to bear up against it, and to come off a conqueror, — every faculty stamped with the sign of invincibility.

The proof of this appeared in all his career. The members of his soul were put to the same stress that sinful men experience in daily life. There may be new circumstances, but no new temptations; there may be new cunning, new instruments, new conditions, but nothing will send home temptation with greater force than he experienced, or to any part of the soul not assaulted in him. Through that long battle of life in which every man is engaged, and in every mood of the struggle which men of aspiration and moral sense make toward perfect holiness, there is an inspiration of comfort to be derived from the example of Christ. In places the most strange, and in the desolate way where men dwell with the wild beasts of the passions, if there be but a twilight of faith, we shall find his footstep, and know that he has been there, — is there again, living over anew in us his own struggles, and saying, with the authority of a God and the tenderness

of a father: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." The world is a better place to live in since Christ suffered and triumphed in it.

We pass now to another form of the Temptation. It was no longer to be a private and personal scrutiny. Jesus had baffled the tempter, and driven him back from the gate of every emotion. But Jesus was not to be a private citizen. He had a transcendent work to perform, of teaching and of suffering. His hands were to bear more largely than before the power of God. Since the descent upon him of the Spirit on the banks of the Jordan, the hidden powers of his nature were springing into activity. Only when he was prepared to lay aside the clog of an earthly body could he be clothed again with all that glory which he had with the Father before the world was. But the entrance upon his public ministry was to be signalized, if not by the disclosure of his full nature, yet by an ampler intelligence and a wider scope of power. Tropical plants in northern zones, brought forward under glass, their roots compressed to the size of the gardener's pot, and their tops pruned back to the dimensions of the greenhouse, are at midsummer turned out into the open ground, and there shoot forth with new life and vigor; and yet never, in one short August, attain to the grandeur of their native tropical growth. So this Heavenly Palm, dropped down upon Palestine, dwarfed by childhood and youth, shot forth new growth when enfranchised by the Holy Spirit; and yet could not in this climate, in the short summer of human life, swell to the full proportions of its celestial life.

These swellings of power, this new radiance of intel-

ligence, were to be employed according to the law of Heaven; and to this end was permitted that dramatic threefold temptation with which the scene in the wilderness closes.

We have already said that the three closing temptations of Christ are to be regarded, not as parables, but as prophetic visions. They were historical events, but in the same sense as the visions of Isaiah or of Ezekiel were historical. Jesus was a Hebrew, and stood in the line of the Hebrew prophets. However fantastic the scenery and the action of the closing temptations may seem to modern thought, they were entirely congruous with the Hebrew method of evolving the highest moral truths. Nor can we fully appreciate them without some knowledge of the prophetic ecstasy.

The prophet-mind, in its highest moods, hung in a trance between the real physical life and the equally real spiritual state. The inspiration of those moods seems to have carried up the mind far beyond its ordinary instruments. Not ideas, but pictures, were before it. The relations of time and place seemed to disappear. The prophet, though stationary, seemed to himself to be ubiquitous. He was borne to distant nations, made the circuit of kingdoms, held high conference with monarchs, saw the events of empires disclosed as in a glass. His own body often became unconscious. He lost ordinary sight of the physical world. He slept. He swooned. For long periods of time he neither hungered nor thirsted. The prophets saw visions of the spirit-land. Angels conversed with them. The throne of God blazed full upon their dazzled eyes.

More wonderful still was the symbolization employed

in this prophetic state. All the globe became a text-book. Beasts were symbols of kings or of kingdoms. Floods, whirlwinds, and earthquakes moved in procession before them as types of events in history. The rush and might of human passions, revolutions, and wars were written for them in signs of fire and blood. Captivity and dispersion were set forth in the gorgeous imagery of storm-driven clouds; of the sun and moon stained with blood; of stars, panic-stricken, like defeated warriors, rushing headlong through the heavens.

How little are the close-cut wings of the modern imagination prepared to follow the circuits of men who dwelt in this upper picture-world, where the reason was inspired through the imagination! Physical science has as yet no analogue for such moods. The alembic says, It is not in me; the rocks and soil say, It is not in us. Poets, nearest of any, are in sympathy with the prophets; but they mostly sing in the boughs, low down, and not from the clear air above. The whole life of the prophet was absorbed into an intense spiritual intuition.

The moral faculties of the human soul have this susceptibility to ecstatic exaltation, and therefore the prophetic mood was in so far natural. But these faculties never unfold into the ecstatic visions of prophecy except by the direct impulse of the Divine power. And herein the prophetic differs from the merely poetic.

If the prophets had left only these gigantic frescoes, we might pass them by as the extraordinary product of fantasy. But this was the prophetic style of thinking. Out of all this wonderful commixture came the profoundest teaching in regard to national moral-

ity, the most advanced views of their times as to personal purity and dignity, the most terrible invectives against dishonor in the individual and corruption in the government. Those clouds and flames and storms, those girdles and yokes and flails, those trumpets and voices and thunders, were only so many letters by which were spelled out, not merely the noblest spiritual truths of the prophets' age, but truths which are the glory of all ages. Men often are glad of the fruit of the prophetic teaching, who reject with contempt the methods by which prophets taught.

The effect becomes ludicrous when modern interpreters, not content with a disclosure of the ruling thought, attempt to transform the whole gorgeous picture into modern equivalents, to translate every sign and symbol into a literal fact. Some have thought that prophets were insane. They were always rational enough in their own ways. It has been the interpreters and commentators who have gone crazy. The attempt of men to work up the Song of Solomon into church-going apparel is folly past all conceit. Spelling Hebrew words with English letters is not translation. Solomon's Song, in our modern exposition, would have put Solomon and all his court into amazement. Who can reproduce the opalesque visions of Ezekiel and Hosea in the lustreless language of modern days? If men were to attempt with brick and mortar to build a picture of the auroral lights, it would scarcely be more absurd than the attempt to find modern equivalents for every part of the sublime Apocalypse of St. John. Let every nation think in its own language. Let every period have its own method of inspiration. As we do not attempt to build over again Egyptian temples in

American cities, new pyramids on our prairies, but allow those sublime memorials to remain where they belong, symbols of the thought of ages ago, so we are to let the old prophets stand in their solitary grandeur.

Like the prophets of earlier days, Jesus fasted long, and, shutting out external scenes, except such as belonged to the most solitary phases of nature, he rose at length to the vision state; for as in oratorios the overture foreshadows in brief the controlling spirit and action of the whole performance, so in the three trial points which close the Temptation there would seem to be a foreshadowing of the trials which through his whole career would beset Jesus in the use of Divine power.

It is impossible for us to strive too earnestly to gain some idea of this mystery. Yet, with all our powers of sympathy and imagination, we cannot enter vividly into the condition of a pure being, come into the world from the bosom of God to take the place of a subject and of suffering man. He was "plagued as others are"; he was poor and dependent on friends for very bread, and yet was conscious of carrying within himself a power by which the whole world should fly to serve him; he was in disgrace, the pity of the ignorant and the scorn of the great, and yet held in his hand that authority by which, at a word, the very stars should praise him, and his brightness outshine the utmost pomp of kings; he was counted with servants, and yet conscious of infinite dignity; he was hated, hunted, persecuted, even unto death, — a death, too, which then suggested turpitude and ignominy, — and yet possessed, unused, a power which made him supe-

rior to all and more powerful than all. Such experiences might well require beforehand that training and divine instruction by which the Captain of our salvation was to be made perfect.

Weary with watching, and spent with hunger, he beholds the Adversary approach. "If thou be the Son of God, command that these stones be made bread." This scene will be desecrated if we cannot rise above the gross materialism of the Latin Church. Contrast the awful simplicity of Christ's teachings respecting evil spirits with the grotesque and hideous representations of the mediæval ages. The Romans, it is probable, derived this taint of the imagination from the old Tuscans, to whom, if we may judge from what remains of their arts, the future was a paradise of horrors.[1]

[1] "The predominating feature of the Etruscan nation, a feature which had been the result of a natural disposition, and principally of a sacerdotal system very skilfully combined, was a gloomy and cruel superstition. The science of the aruspices and the discipline of the augurs were, as is well known, of Etruscan invention; it was from Etruria that this kind of superstition, reduced to a system carefully drawn up, was imported at an early period into Rome, where it became the religion of the state, and, as such, intolerant and absolute; while in Greece ideas originally similar, but removed at an early period from the exclusive dominion of the priests, exercised through the means of oracles and great national festivities, which continually placed the people in movement and the citizens in connection one with the other, — exercised, I say, no other influence and acquired no other authority than that of popular legends and traditions. With this feature of the national character in ancient Etruria, a feature which emanates from a primitive disposition, strengthened by the sacerdotal system, we shall soon see how strongly impressed are all the monuments of this people. Hence the human sacrifices which were for a long time in use there. Hence the blood-stained combats of gladiators, which were also of Etruscan origin, and which, after having been for a long time a game among that people, became a passion among the Romans. Hence, in fine, the terrible images made to inspire terror which are so frequently produced on the monuments of this people, — the larvæ, the phantoms, the monsters of all kinds, the Scyllæ, the Medusa, the Furies with hideous features, and Divine justice under

This sensuousness of imagination and cruel conception of the future passed into the Roman Christian Church.

The sublime conception of the Evil One as an intelligent prince, who would organize the world for selfish pleasure, and who perpetually strives to bring down spirit to matter and life to mere sense, the everlasting antagonist of the God of love and of pure spirit, gives place in the Roman theology to those monstrous images which have but the single attribute of hideous and brutal cruelty. That fatal taint has corrupted the popular idea of Satan to this day. He is not a mighty spirit, but a sooty monster, an infernal vampire, a heathen Gorgon. The figures of the Scripture, which in their place are not misleading, the serpent and the lion, (figures employed by Jesus to inculcate qualities becoming even in Christians,) joined to the herd of bestial images with which heathenism — the heathenism of a degraded Christianity — has filled the world, lapse into excessive grossness and vulgarity.

Not such was the great Tempter of the wilderness. He might well have risen upon the Saviour's sight as fair as when, after a stormy night, the morning star dawns from the east upon the mariner, — "an angel of light." To suppose that there could be any temptation experienced by Jesus at the solicitation of such a Devil as has been pictured by the imaginations of monks, is to degrade him to the level of the lowest natures. In this ecstatic vision we may sup-

avenging forms; while in Greece milder manners, cultivated by a more humane religion, represented death under agreeable, smiling, and almost voluptuous images." — Raoul Rochette, *Lectures on Ancient Art*, translated from the French, (London, 1854,) pp. 54, 55.

pose that there arose upon the Saviour's imagination the grandest conception of reason and of wisdom. It was not meant to seem a temptation, but only a rational persuasion. It was the Spirit of this World soliciting Jesus to employ that Divine power which now began to effulge in him, for secular and physical, rather than for moral and spiritual ends. It was, if one might so say, the whole selfish spirit of time and history pleading that Jesus should work upon matter and for the flesh, rather than upon the soul and for the spirit.

"If thou be the Son of God, command that these stones be made bread."

If this scene were historic in the sense of an ordinary personal history, how slight to a divine nature would be the temptation of eating bread, and how harmless the act solicited! For if it is right that man should employ his faculties in rearing harvests to supply necessary food, would it be wrong for the Son of Man to employ his power in procuring the needed bread?

But as a vision of prophetic ecstasy, in which bread is the symbol of physical life, the temptation is genuine and vital. "Draw from its sheath the power of thine omnipotence, if thou be the Son of God. Come forth from the wilderness as the patron of physical thrift. Teach men inventions. Multiply harvests. Cover the world with industry and wealth. Nourish commerce. Let villages grow to cities. Let harbors swarm with ships. How glorious shalt thou be, how will men follow thee and all the world be subdued to thy empire, if thou wilt command the very stones to become bread! If such power as thou surely hast shall inspire even

the dead rocks with nourishment, Nature, through all her realm, will feel the new life, and seed and fruit, vine and tree, will give forth a glorious abundance, and the wilderness shall blossom as the rose."

This temptation, interpreted from the side of prophetic symbolism, struck the very key-note. Shall Jesus be simply a civilizer, or shall he come to develop a new soul-life? Is it to give new force to matter, or to break through matter and raise the human soul to the light and joy of the great spiritual sphere beyond? He came from the spirit-land to guide the innermost soul of man, through matter, to victory over it.

The reply, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," is the precise counterpart and repulsion of the perverting suggestion of Satan. "Men do not need that to be strengthened in them which is already too strong. Not silver and gold, nor wine and oil, nor cities and kingdoms great in riches, will raise my brethren to a higher manhood. My new food they need, but that food is spirit-life. The word of love, the word of mercy, the word of justice and holiness, issuing from God, — on *these* the inner life of man must feed."

Was not this single temptation a glass in which he saw the whole throng of temptations that would meet him at every turn, namely, of absolute power used for immediate and personal convenience? We do not enough consider what a perpetual self-denial would be required to carry omnipotence, unused and powerless, amidst the urgent requirements of a life vehemently pressed with motives of self-indulgence in its myriad minor forms.

The vision passed; but another rose in its place. Since he would not employ physical power for physical results, since men were not to be led through their physical wants, but through their spiritual nature, Jesus was next solicited to let the spirit of admiration and praise be the genius of the new movement. And now the vision took form. There stood the Temple, and from the peak of the roof on the court of Solomon, the plunge downward, over the cliff, to the deep valley below, was fearful. But wonderful indeed would it be if one casting himself down thither, in the sight of priests and people, should be buoyed up by invisible hands, and, bird-like, move through the air unharmed.

"If thou be the Son of God, cast thyself down from hence; for it is written,

> He shall give his angels charge over thee, to keep thee;
> And in their hands they shall bear thee up,
> Lest at any time thou dash thy foot against a stone."

This symbol, as a trial scene, contains not only an appeal to the love of praise in Jesus, but an appeal to the principle of admiration in the multitude. If he would have a prosperous following and an easy victory over the world, let him become the master of marvels. Let him show men that a Divinity was among them, not by the inspiration of a higher life in their souls, but by such a use of Divine power as should captivate the fancy of all who saw the wonders of skill, of beauty, of power and daring, which he should show. Still more, let him employ his Divine power to shield his heart from the contempt of inferiors who were outwardly to be his masters. He was to be a servant, when he knew that he was Lord;

he was to have not where to lay his head, — birds and foxes having more rights than he. He was to be surrounded with spies, and pointed at as a Jew without love of country, as conniving with Rome and undermining the Temple. In every way, his outward inferiority was to be sharply brought home to him, and that instinctive desire of all right souls, to be held in esteem, was to be painfully excited. One flash of his will, and scoffs would become hosannas. Let him employ Divine power for the production of pleasure and surprise and brilliant applause, and men would honor him, and save him from that undervaluing contempt which the spirit of the Temple (on which in vision he stood) was yet erelong to pour upon him.

In a parallel way, the apparition from the mountain-top, of all the glory of the nations, as a literal fact was impossible except by a miracle. And though a miracle is a fact wholly within the bounds of reason, yet we are not needlessly to convert common events into miracles. There is no such mountain, nor on a round globe can be. Besides, as a direct persuasion to worship Satan, it would be worse than feeble, it would be puerile. Far otherwise would it seem in a prophetic vision, where, as a symbol, it was to the real truth what letters and sentences are to the meaning which they express. The impression produced outruns the natural force of the symbol.

There was a tremendous temptation to exhibit before men his real place and authority; to appear as great as he really was; to so use his energies that men should admit him to be greater than generals, higher than kings, more glorious than Temple or Palace. In

that mountain vision he saw the line of temptations which would beat in upon the principle of self-esteem, that source and fountain of ambition among men. In all three of these final outbursts we see a prophetic representation of temptations addressed to his public and ministerial course. They related to that matter of transcendent importance, the carriage and uses of absolute power. He was in danger of breaking through the part which he had undertaken. He must keep the level of humanity, not in moral character alone, but in the whole handling of his Divinity. Men have argued that Christ did not manifest Divine power; forgetting that it was to lay aside his governing power, and to humble himself as a man, that he came into the world. With men, the difficulty is to rise into eminence. With Jesus, the very reverse was true. To keep upon the level of humanity was his task, and to rise into a common and familiar use of absolute power was his danger.

This view is not exhaustively satisfactory. No view is. Whichever theory one takes in explaining the Temptation, he must take it with its painful perplexities. That which is important to any proper consideration of the obscure sublimity of this mystery is, that it shall be a temptation of the Devil as an actual personal spirit; that it shall be a real temptation, or one that put the faculties of Christ's soul to task, and required a resistance of his whole nature, as other temptations do of human nature. It is on this account that we have regarded the Temptation as of two parts or series, — the first, a personal and private conflict running through forty solitary days of fasting in the wilderness; and the second, a min-

isterial trial, represented by the symbolism of the bread, the Temple, and the mountain-top.

It is not because we think the literal history open to many of the objections urged that we prefer the theory of a symbolic vision. The difficulty sometimes alleged, that the Scripture narrative clothes Satan with transcendent power, is not a valid objection, unless the whole spirit of the New Testament on this point be false and misleading. He is a prince of power. Neither is it an objection that Christ seemed to submit to his dictation. For Jesus *had* humbled himself; he had put himself under the dominion of natural law, of civil rulers, of ecclesiastical requirements; and why should we hesitate to accept this experience of the domineering arm of the Tempter?

Nor should we hesitate, if they were all, at the feeble questions, "How could he be conveyed to the Temple's summit?" and, "How would it be possible from any mountain-top to see the whole world, or any considerable part of it?" If the temptation in such a literal manner was needful and appropriate, there can be no doubt that there was miraculous power to produce its conditions.

But we disincline to the literal because it renders Satan a wretched, puerile creature, shallow, flippant, and contemptible. It makes it impossible that Christ should have been tempted. Such bald suggestions would scarcely have power to move a child. They would be to Christ what a fool's bauble would be to a statesman like Cecil, what a court jester's fribbles would have been to Bacon or to Sully. The very possibility of tempting such a one as Jesus requires that Satan should be a person of some gran-

deur of nature, one whose suggestions should indicate a knowledge of the springs of the human heart, and some wisdom in acting upon them.

The practical benefit of this mysterious and obscure passage in the life of Jesus does not depend upon our ability to reduce it by analysis to some equivalent in human experience. It is enough that the fact stands clear, that he who was henceforth to be the spiritual leader of the race came to his power among men by means of trial and suffering. The experience of loneliness, of hunger, and of weariness for forty days, of inward strife against selfishness, pride, and the glittering falsities of vanity, brought him into sympathy with the trials through which must pass every man who seeks to rise out of animal conditions into a true manhood. Suffering has slain myriads; yet, of all who have reached a true moral greatness, not one but has been nourished by suffering. Perfection and suffering seem, in this sphere, inseparably joined as effect and cause.

Here too, in this strange retirement, we behold the New Man refusing the inferior weapons of common secular life, determined to conquer by "things that are not," by the "invincible might of weakness," by the uplifting force of humility, by the secret energy of disinterested love, and by that sublime insight, Faith, not altogether unknown before, but which thereafter was to become the great spiritual force of history.

CHAPTER VII.

JESUS, HIS PERSONAL APPEARANCE.

No man will ever succeed in so reproducing an age long past that it shall seem to the beholder as it did to those who lived in it. Even if one is in possession of all the facts, and has skill to draw a perfect picture, he cannot prevent our looking upon a past age with modern eyes, and with feelings and associations that will put into the picture the coloring of our own time. But we can approach the times and spirit of Roman life, or of life in Athens in the days of Socrates, far more readily and easily than we can the Jewish life in the time of Christ. He was of the Shemitic race; we are of the Japhetic. The orderliness of our thought, the regulated perceptions, the logical arrangements, the rigorous subordination of feeling to volition, the supremacy of reason over sentiment and imagination, which characterize our day, make it almost impossible for us to be in full sympathy with people who had little genius for abstractions, and whose thought moved in such association with feeling and imagination that to the methodical man of the West much of Oriental literature which is most esteemed in its home seems like a glittering dream or a gorgeous fantasy.

But the attempt to reproduce the person and mind of Jesus, aside from the transcendent elevation of the

subject, meets with a serious obstacle in our unconscious preconceptions. We cannot see him in Galilee, nor in Judæa, just as he was. We look back upon him through a blaze of light. The utmost care will not wholly prevent our beholding Jesus through the medium of subsequent history. It is not the Jesus who suffered in Palestine that we behold, but the Christ that has since filled the world with his name. It is difficult to put back into the simple mechanic citizen Him whom ages have exalted to Divinity. Even if we could strain out the color of history, we could not stop the beatings of the heart, nor disenchant the imagination, nor forget those personal struggles and deep experiences which have connected our lives in so strange a manner with his. We cannot lay aside our faith like a garment, nor change at will our yearning and affection for Christ, so as not to see him in the light of our own hearts. His very name is a love-name, and kindles in tender and grateful natures a kind of poetry of feeling. As at evening we see the sun through an atmosphere which the sun itself has filled with vapor, and by which its color and dimensions are changed to the eye, so we see in Jesus the qualities which he has inspired in us.

Such a state of mind inclines one to devotion, rather than to philosophical accuracy. The exalted idea which we hold of Jesus, and our implicit and reverential view of his Divinity, still tend, as they have tended hitherto, to give an ideal color to his person and to his actual appearance among men in the times in which he lived. It is unconsciously assumed that the inward Divinity manifested itself in his form and mien. We see him in imagination, not as they saw

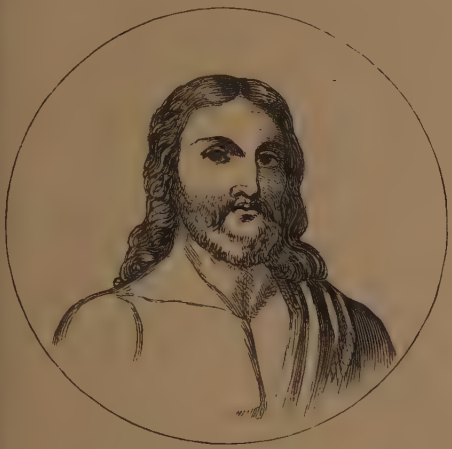
him who companied with him from the beginning, but under the dazzling reflection of two thousand years of adoration. To men of his own times he was simply a citizen. He came to earth to be a man, and succeeded so perfectly that he seemed to his own age and to his followers to be only a man. That he was remarkable for purity and for power of an extraordinary kind, that he was a great prophet, and lived in the enjoyment of peculiar favor with God, and in the exercise of prerogatives not vouchsafed to mere men, was fully admitted; but until after his resurrection, none even of his disciples, and still less any in the circle beyond, seem to have held that view of his person which we are prone to form when in imagination we go back to Palestine, carrying with us the ideas, the pictures, the worship, which long years of training have bred in us.

There is one conversation recorded which bears directly on this very point, namely, the impression which Jesus made upon his own time and countrymen. It was near the end of his first year of ministry. He was in the neighborhood of Cæsarea Philippi, north of Galilee, where he had been engaged in wayside prayer with his disciples. By combining the narratives in the synoptic Gospels we have the following striking conversation.

"Whom do men say that I, the Son of Man, am?"

And the disciples answered and said: "Some say that thou art John the Baptist; but some say Elijah, and others say Jeremiah, or that one of the old prophets is risen again."

And Jesus saith unto them: "But whom say ye that I am?"



1. EARLIEST KNOWN, FROM CATACOMBS OF ST. CALIXTUS.

2. FROM EMERALD INTAGLIO OF EMPEROR TIBERIUS.

3. AFTER FRANCISCO DI FRANCIA.

4. AFTER ALBRECHT DÜRER.

5. AFTER PAUL DE LA ROCHE.

HEADS OF CHRIST.

Simon Peter answered and said unto him: "Thou art the Christ, the Son of the living God."

This, it is true, is an explicit avowal of the speaker's belief that Jesus was the Messiah. But how imperfect the reigning expectation of even the most intelligent Jews must have been, in regard to that long-expected personage, need not be set forth. That the disciples themselves had but the most vague and unsatisfying notion is shown, not alone by their whole career until after the Lord's ascension, but by the instruction which Jesus proceeded to give them in immediate connection with this conversation. He began to make known to them what should befall him at Jerusalem, his sufferings, his death and resurrection; whereat Peter rebuked him, and was himself reproved for the unworthiness of his conceptions.

There is absolutely nothing to determine the personal appearance of Jesus. Some ideas of his bearing, and many of his habits, may be gathered from incidental elements recorded in the Gospels. But to his form, his height, the character of his face, or of any single feature of it, there is not the slightest allusion. Had Jesus lived in Greece, we should have had a very close portraiture of his person and countenance. Of the great men of Greece — of Socrates, of Demosthenes, of Pericles, and of many others — we have more or less accurate details of personal appearance. Coins and statues reveal the features of the Roman contemporaries of Jesus; but of Him, the one historic personage of whose form and face the whole world most desires some knowledge, there is not a trace or a hint. The disciples were neither literary

nor artistic men. It is doubtful whether the genius of the race to which they belonged ever inclined them to personal descriptions or delineations.

The religion and the patriotism of the Greek incited him to fill his temples with statues of gods, and with the busts of heroes and of patriots. The Greek artist was scrupulously trained to the study of the human form, with special reference to its representation in art. But the Jew was forbidden to make any image or likeness or symbol of Divinity. The prohibition, though primarily confined to Deity, could not but affect the whole education in art; and it is not surprising that there was no Jewish art, — that paintings and statues were unknown, — that Solomon's Temple was the single specimen of pure Jewish architecture of which there is any history. Probably even that was Phœnician, or, as some think, Persian.

But when men have not formed the habit of representing external things from an artistic point of view, they do not observe them closely. We cannot, therefore, wonder that there is nothing which was at any time said by the common people, or by their teachers and rulers, and that nothing fell out upon his trial, among Roman spectators, and nothing in the subsequent history, which throws a ray of light upon the personal appearance of Jesus of Nazareth.

We know not whether he was of moderate height or tall, whether his hair was dark or light, whether his eyes were blue, or gray, or piercing black. We have no hint of mouth or brow, of posture, gesture, or of those personal peculiarities which give to every man his individual look. All is blank, although four separate accounts of him were written within fifty

years of his earthly life. He is to us a personal power without a form, a name of wonder without portraiture. It is true that there is a conventional head of Christ, which has come down to us through the schools of art, but it is of no direct historic value.

The early Fathers were divided in opinion, whether our Lord had that dignity and beauty which became so exalted a person, or whether he was uncomely and insignificant in appearance. Both views appealed to the prophecies of the Old Testament respecting the Messiah: "Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty." (Psalm xlv. 2, 3.)

On the other hand: "Who hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." (Isaiah liii. 1, 2.)

As men adhered to the one or the other of these and like passages, they formed their theory of Christ's personal appearance. During the persecutions of the second and third centuries, the poor and despised Christian found it pleasant to believe that his Master was, though very God, yet as insignificant outwardly, and as wretched, as the most vulgar of his disciples. But when Christianity began to triumph, and to hold the sceptre of government, it was very natural that its votaries should desire to give to its founder a more regal aspect. St. Jerome inveighed against

the earlier view, contending that, had our Lord not carried a truly Divine countenance, his disciples would not so implicitly have obeyed and followed him at his first call. It was not far, probably, from the beginning of the fourth century that the famous letter was forged, purporting to have been written by Publius Lentulus, a friend of Pilate, and a contemporary of Jesus, of which we shall soon speak.

Portraits of Christ began to appear about the same time, each one having a legend which carried it back to the original; and by the sixth century every principal city and Christian community had some image, picture, cameo, or other representation of Christ, of which hardly any two were alike. The absurdity became so offensive that the Seventh General Council, held in Constantinople in 754, condemned all pictures whatsoever which pretended to have come direct from Christ or his Apostles.[1]

Such a letter as the fictitious epistle of Publius Lentulus, had one been written by a Greek or Roman contemporary of the Lord, would be of unspeakable interest. But, aside from the rare beauty of its description, this famous letter is of interest only as showing what were the received opinions of Christians in the fourth century respecting our Lord's personal appearance. We append the letter.[2]

[1] An excellent summary of the history of the ideas concerning our Lord's appearance may be found in the Introduction to the first volume of the *Life of our Lord as exemplified in Works of Art*, &c., &c., begun by Mrs. Jameson, and continued by Lady Eastlake.

[2] "In this time appeared a man, who lives till now, — a man endowed with great powers. Men call him a great prophet; his own disciples term him the Son of God. His name is Jesus Christ. He restores the dead to life, and cures the sick of all manner of diseases.

"This man is of noble and well-proportioned stature, with a face full of

Although the sacred Scriptures furnish not a single hint of his mien, and although the negative evidence is strong that there was nothing remarkable in his countenance on ordinary occasions, it is not improbable that his disciples, as they everywhere narrated the principal events of his life, would be inquired of as to their Master's looks. Nor is it unlikely that they recalled what they could of his countenance, for the gratification of a curiosity inspired by love and reverence. The letter of Publius Lentulus may therefore be supposed to give a clear view of the countenance which art had already adopted, and which afterward served virtually as the type of all the heads of Christ by the great Italian masters, and by almost all modern artists. It is not a little remarkable that this typical head of Christ is not a Jewish head. The first portraits of Christ were made by Greek artists, in the degenerate days of Grecian art. They could hardly help bringing unconsciously to their work the

kindness and yet firmness, so that the beholders both love him and fear him. His hair is the color of wine, and golden at the root, — straight, and without lustre, — but from the level of the ears curling and glossy, and divided down the centre after the fashion of the Nazarenes (i. e. Nazarites). His forehead is even and smooth, his face without blemish, and enhanced by a tempered bloom. His countenance ingenuous and kind. Nose and mouth are in no way faulty. His beard is full, of the same color as his hair, and forked in form; his eyes blue, and extremely brilliant.

"In reproof and rebuke he is formidable; in exhortation and teaching, gentle and amiable of tongue. None have seen him to laugh; but many, on the contrary, to weep. His person is tall; his hands beautiful and straight. In speaking he is deliberate and grave, and little given to loquacity. In beauty surpassing most men."

There is another description of Jesus found in the writings of St. John of Damascus, who lived in the eighth century, and which is taken, without doubt, from earlier writers. He says that "Jesus was of stately growth, with eyebrows that joined together, beautiful eyes, curly hair, in the prime of life, with black beard, and with a yellow complexion and long fingers like his mother."

feelings and ideas inspired by the splendid representations which had been made, by the renowned artists of their country, of the figures and heads of the mythologic deities, and especially of Zeus, — to them not only the chief of gods, but the highest realization of majesty and authority.

But now is to be seen the modifying influence of the Christian ideas in respect to the expression of Divinity. The Christian artists all attempted to express in our Lord's face a feeling of spiritual elevation and of sympathy, which was wholly unknown to classic Grecian art. Although there is in the early heads of Christ the form of a Greek ideal philosopher's face, or of a god's, the sentiment which it expresses removes it from the sphere of Greek ideas.

Still less is the historic art-head of Christ of the Roman type. The round Roman head, the hard lines of face, the harsh energy of expression, form a striking contrast with the gentle, thoughtful, sympathetic countenance which comes down to us from the fourth century. As Christ spiritually united in himself all nationalities, so in art his head has a certain universality. All races find in it something of their race features. The head of Christ, as it comes to us from the great Italian masters, is to art what the heart of Christ has been to the human race.

But how unsatisfying is all art, even in its noblest achievements, when by the presentation of a human face it undertakes to meet the conceptions which we have of the glory of Divinity! When art sets itself to represent a Divine face in Christ, it aims not only at that which is intrinsically impossible, but at an unhistorical fact. It was not to show his royalty

that Christ came into the world. He took upon himself the form of a man. He looked like a man. He lived and acted as a man. The very miracles which he wrought served to show, by contrast, the profound agreement of his general life with the great lower realm of nature into which he had descended.

The attempt to kindle his face to such ethereal glow that it shall seem lost in light, must carry the artist away from the distinctive fact of the life of Jesus. He was not a man striving to rise to the Deity. He was God in the flesh, seeking to restrain his Divinity within such bounds as should identify him with his brethren, and keep him within the range of their personal sympathy.

No one view of the head of Jesus can satisfy the desires of a devout spectator. It is impossible for art to combine majesty and meekness, suffering and joy, indignation and love, sternness and tenderness, grief and triumph, in the same face at one time. Yet some special representations may come much nearer to satisfying us than others. The Christ of Michael Angelo, in his renowned picture of the Last Judgment, is repulsive. The head and face of Christ by Leonardo da Vinci, in the Last Supper, even in its present wasted condition, produces an impression upon a sensitive nature which it will never forget, nor wish to forget. But few of all the representations of Christ which have become famous in art are at all helpful, either in bringing us toward any adequate conception of the facts of history, or in giving help to our devout feelings by furnishing them an outward expression. The great crowd of pictorial efforts neither aid devotion, represent history, nor dignify

art. Made without reverence, as professional exercises, they lower the tone of our thoughts and mislead our imagination. Taking all time together, it may well be doubted whether religion has not lost more than it has gained by the pictorial representation of Jesus. The old Hebrew example was far grander. The Hebrew taught men spirituality, when he forbade art to paint or to carve an image of the formless Deity; and although Jesus of Nazareth was "God *manifest* in the flesh," and in so far not to be reckoned rigidly as within the old Hebrew rule, yet even in this case art can touch only the humiliation of Divinity, and not its glory.

We could afford to lose the physical portraiture of Jesus, if in its stead we could obtain such an idea of his personal bearing and carriage as should place him before our eyes with that impressive individuality which he must have had in the sight of his contemporaries. Fortunately there are glimpses of his personal bearing. As soon as men cease to divide the life of Christ, and apportion one part to the man and the other to the God, as soon as they accept his whole life and being in its unity, — God manifest in the flesh, — events become more significant. They are not the actions of a human soul in some strange connection with a Divine nature; they are the outworking of the Divine nature placed in human circumstances. Their value, as interpreters of the Divine feelings, dispositions, and will, is thus manifestly augmented.

Every system, whether of philosophy or of religion, that was ever propounded, before Christianity, might be received without any knowledge, in the dis-

ciple, of the person of its teacher. The Parsee and the Buddhist believe in a system more than in a person. What Plato taught is more important than what Plato himself was. One may accept all of Socrates's teaching without caring for Socrates himself. Even Paul's development of Christian ideas does not require that one should accept Paul.

Not so Christianity. Christianity is faith in Christ. The vital union of our souls with his was the sum of his teaching, the means by which our nature was to be carried up to God's; and all other doctrines were auxiliary to this union, or a guide to the life which should spring from it. To live in him, to have him dwelling in us, to lose our personal identity in his, and to have it return to us purified and ennobled,— this is the very marrow of his teaching. "I in them, and thou in me, that they may be made perfect in one." The Apostle summarized Christianity as "Christ *in you*, the hope of glory."

The very genius of Christianity, then, requires a distinct conception, not of Christ's person, but of his personality. This may account for the structure of the Gospels. They are neither journals nor itineraries; still less are they orderly expositions of doctrine. The Gospels are the collective reminiscences of Christ by the most impressible of his disciples. Their memories would retain the most characteristic transactions which took place during their intercourse with the Master, while mere incidental things, the prosaic and unpictorial portions of his life, would fade out. We find, therefore, as might be expected, in all the Gospels, pictures of Christ which represent the social and spiritual elements of his life, rather

than the corporeal. If these biographies be compared with the physical portraiture of heroes and gods which classic literature has furnished, the contrast will be striking. The Gospels give a portrait, not of attitudes or of features, but of the disposition and of the soul.

Most men, it may be suspected, think of Jesus as one above the ordinary level of human existence, looking pitifully down upon the gay and innocent pursuits of common life, — abstract, ethereal, wise, and good, but living apart from men, and descending to their level only to give them rebuke or instruction.

But we shall miss the free companionship of Christ, if we thus put him out of the familiar sympathies of every-day life. He was not a pulseless being, feeding on meditations, but a man in every honorable trait of manhood, and participating in the whole range of industries, trials, joys, sorrows, and temptations of human kind. During at least twenty years of his life, if we subtract his childhood, he was a common laborer. There are incidental evidences that he did not attract attention to himself more than any other mechanic. Whatever experience hard-laboring men pass through, of toil poorly requited, of insignificance in the sight of the rich and the powerful, of poverty with its cutting bonds and its hard limitations, Jesus had proved through many patient years. And when he began his ministry, he did not stand aloof like an ambassador from a foreign court, watching the development of citizen manners as a mere spectator. He entered into the society of his times, and was an integral part of it. He belonged to the

nation, was reared under its laws and customs, partook of its liabilities, had the ardor of elevated patriotism, and performed all the appropriate duties of a citizen. John says, "He dwelt *among* us."

And yet it is difficult to conceive of him as specialized, either to any nation or to any class or profession. He was universal. Although he had the sanctity of the priest, he was more than priest. Though he had a philosopher's wisdom, he had a royal sympathy with all of human life, quite foreign to the philosophic temper. He was more than a prophet, more than a Jew. He touched human life on every side, though chiefly in its spiritual elements. He moved alike among men of every kind, and was at home with each. Among the poor he was as if poor, among the rich as if bred to wealth. Among children he was a familiar companion; among doctors of theology an unmatched disputant. Sympathy, Versatility, and Universality are the terms which may with justice be applied to him.

He loved active society, and yet he was fond of solitude; he loved assemblies; he loved wayside conversations with all sorts of men and women. To-day he roamed the highway, living upon the alms of loving friends, and sleeping at night where he chanced to find a bed; to-morrow we shall find him at the feasts of rich men, both courted and feared. That he did not sit at the table a mere spectator of social joy is plain from the fact which he himself mentions, that by his participation in feasts he brought upon himself the reputation of being a reveller! (Matthew xi. 19.) The "beginning of miracles" at Cana was one which was designed to prolong the festivities of

a marriage feast. There is not the record of a single reprehension of social festivity, not a severe speech, not a disapproving sentence uttered against the pursuits and enjoyments of common life. He was neither an Ascetic nor a Stoic. The feasts of which he partook, and which so often form the basis of his parables, glowed with the warmth and color of innocent enjoyment. It is plain, both that he loved to see men happy, and that he was himself, in his ordinary moods, both genial and cheerful, or he could not have glided so harmoniously from day to day into the domestic and business life of his countrymen. It was only in their public relations, and upon questions of morality and spirituality, that he ever came into earnest collision with men.

It should be noticed, also, that there was a peculiar kindness in his bearing which drew him close to men's persons, — the natural language of affection and sympathy. He *touched* the eyes of the blind; he put his finger in the ears of the deaf; he laid his hands upon the sick. The incidental phrases, almost unnoticed in the Gospels, show this yearning personal familiarity with men: "And he could there do no mighty work, save that *he laid his hand upon* a few sick folk and healed them."[1] "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands *on every one of them*, and healed them."[2] "He called her *to* him, ... and he laid his hands on her: and immediately she was made straight."[3]

The whole narrative of the blind man given by Mark (viii. 22–25) is full of this tender and nursing

[1] Mark vi. 5. [2] Luke iv. 40. [3] Luke xiii. 12, 13.

personal intercourse: "And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man *by the hand* and led him out of the town; and when he had spit on his eyes, and *put his hands upon him*, he asked him if he saw aught. And he looked up, and said, I see men as trees walking. After that, he put his hands *again* upon his eyes, and made him look up: and he was restored, and saw every man clearly." When the leper pleaded that he might be healed, "Jesus *put forth his hand, and touched him*, ... and immediately his leprosy was cleansed." (Matthew viii. 3, 4.) When the centurion asked him to heal his servant, expecting him only to send the word of power to his distant couch, Jesus replied, "I will *come* and heal him." Peter's mother-in-law being sick, "he *took her by the hand*, and immediately the fever left her." And so the Gospels are full of phrases that imply a manner of great personal familiarity. "And he came and touched the bier: and they that bare him stood still." "And he touched their eyes." "And touched his tongue." "But Jesus took him by the hand, and *lifted him up*."

In no other place is his loving and caressing manner more strikingly set forth than in the account of his reception of little children. "And he took them up in his arms, put his hands upon them, and blessed them." These are bosom words, full of love-pressure. And in another instance, when enforcing the truth of disinterestedness, it was not enough to illustrate it by mentioning childhood, but "he *took* a child, and set him in the midst of them: and when *he had taken him in his arms*, he said unto them, Whosoever shall

receive one of such children in my name, receiveth me." (Mark ix. 36, 37.)

Nor should we fail to notice the interview with Mary, after his resurrection, in the garden. "Touch me not" reveals her spontaneous impulse, and casts back a light upon that sacred household life and love which he had prized so much at Bethany.

But we are not to suppose, because Jesus moved among the common people as a man among men, that he was regarded by his disciples or by the people as a common man. On the contrary, there was a mysterious awe, as well as a profound curiosity, concerning him. He was manifestly superior to all about him, not in stature nor in conscious authority, but in those qualities which indicate spiritual power and comprehensiveness. His disciples looked upon him both with love and fear. Familiarity and awe alternated. Sometimes they treated him as a companion. They expostulated and complained. They disputed his word and rebuked him. At other times they whispered among themselves, and dared not even ask him questions. It is plain that Jesus had moods of lofty abstraction. There were hidden depths. The sublimest exhibition of this took place at his transfiguration on the mount, but glimpses of the same experience seem to have flashed forth from time to time. His nature was not unfluctuating. It had periods of overflow and of subsidence.

But these clouded or outshining hours did not produce fear so much as veneration. The general effect upon his disciples of intimacy with him was love. Those who were capable of understanding him best loved him most. Jesus too was a lover, not alone in

the sense of general benevolence, but in the habit of concentrated affection for particular persons. "Then Jesus, beholding him, *loved* him." "He whom thou *lovest* is sick." "Now Jesus *loved* Martha, and her sister, and Lazarus." "Then said the Jews, Behold how he *loved* him." Surely it was not for the first time at the supper following the washing of the disciples' feet, that it could be said of John, "He, leaning thus back on Jesus' breast," — for such is the force of the original, in the latest corrected text.[1] That must be a loving and demonstrative nature with which such familiarity could be even possible.

Mark, more than any other Evangelist, records the power which Christ had in his look. His eye at times seemed to pierce with irresistible power. Only on such a supposition can we account for the dismay of those sent to arrest him. The crowd came rushing upon him, led on by Judas. Jesus said, "Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. . . . . As soon then as he had said unto them I am he, they went backward, and fell to the ground."

When Peter had thrice denied him, "The Lord turned, and *looked* upon Peter." "And Peter went out and wept bitterly." Such cases will serve to explain instances like that of the healing of the man

[1] The "leaning on Jesus' bosom," in the twenty-third verse (John xiii.), simply indicates that John, reclining at table according to the custom prevalent since the captivity, came next below Jesus, and his head would therefore come near to his Master's breast. But in the twenty-fifth verse a different action is indicated. The language implies, that, in asking the question about the betrayal, he leaned back so as to *rest his head upon* his Lord's bosom. The reading "*leaning back* on Jesus' breast," instead of "He then *lying* on Jesus' breast," is approved by Tischendorf, Green, Alford, and Tregelles.

with a withered hand. And he "*looked round about* on them with anger, being grieved for the hardness of their hearts." On another occasion he is thus represented: "Who touched me? And he *looked round about* to see her that had done this thing. But the woman, fearing and trembling, ... came and fell down before him."

It is plain, from a comparison of passages, that his gentle and attractive manners, which made him accessible to the poor, the outcast, and the despised, were accompanied by an imperial manner which none ever presumed upon. Indeed, we have incidental mention of the awe which he inspired, even in those who had the right to intimate familiarity. "And none of the disciples durst ask him, Who art thou? knowing that it was the Lord." All three of the synoptical Gospels mention the effect produced by his bearing and by his answers to vexatious questions. "And after that, they durst not ask him any question at all."

Mark mentions a very striking incident in a manner so modest that its significance is likely to escape us. "And they were in the way, going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him." (Mark x. 32.) It seems that he was so absorbed in the contemplation of those great events which already overhung him, and toward which he was quickening his steps, that he got before them and walked alone. As they looked upon him, a change came over his person. Once before, on the mountain, some of them

had been bewildered by his changed look. Yet it was not now an effulgent light, but rather sternness and grandeur, as if his soul by anticipation was in conflict with the powers of darkness, and his whole figure lifted up as in the act of "despising the shame" of the near and ignominious trial.

Our Lord's great power as a speaker depended essentially upon the profound truths which he uttered, upon the singular skill with which they were adapted to the peculiar circumstances which called them forth, and to the faculty which he had of uttering in simple and vernacular phrase the most abstruse ideas. But there was besides all this a singular impressiveness of *manner* which it is probable was never surpassed. His attitude, the extraordinary influence of his eye, his very silence, were elements of power of which the Evangelists do not leave us in doubt.

There is in Mark's account (x. 23) a use of words that indicates a peculiar, long, and penetrating action of the eye,—a lingering deliberation. "And Jesus *looked round about*, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!" When the disciples, amazed with the impressiveness of his word and action, asked, "Who, then, can be saved?" he apparently did not reply instantly, but, with the same long gaze, his eye spoke in advance of his tongue. "Jesus, *looking upon them*, saith, With men it is impossible, but not with God." In the account given by Mark (viii. 33) one can see how large an element of impressiveness was derived from Christ's manner and expression, before he spoke a word. "But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan!"

There were times when Jesus did not employ words at all. Most impressive effects were derived from his manner alone. "And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany." This scene would not have lingered in the mind of the spectators, and been recorded in the Gospel, if his air and manner had not been exceedingly striking. It was a picture that could not fade from the memory of those who had seen it, yet it was a scene of perfect silence!

There is a poor kind of dignity, that never allows itself to be excited, that is guarded against all surprises, that restrains the expression of sudden interest, that holds on its cold and careful way as if superior to the evanescent moods of common men. Such was not Christ's dignity. No one seemed more a man among men in all the inflections of human moods than did Jesus. With the utmost simplicity he suffered the events of life to throw their lights and shadows upon his soul. He was "grieved," he was "angry," he was "surprised," he "marvelled." In short, his soul moved through all the moods of human experience; and while he rose to sublime communion with God, he was also a man among men; while he rebuked self-indulgence and frivolity, he cheerfully partook of innocent enjoyments; while he denounced the insincerity or burdensome teachings of the Pharisees, he did not separate himself from their society or from their social life, but even accepted their hospitality, and his dinner discourses contain some of his most pungent teachings.

We have purposely omitted those views of Christ which, through the unfolding process of his life and teaching, developed at length, in the Apostles' minds, to the full and clear revelation of Divinity. We have sketched him as he must have appeared during his ministry, when men were gazing upon him in wonder, thinking that he was "that prophet," or "Elijah," or that Messiah "that should come."

We must not, then, take with us, in following out the life of Jesus, the conception of a formidable being, terrible in holiness. We must clothe him in our imagination with traits that made little children run to him; that made mothers long to have him touch their babes; that won to him the poor and suffering; that made the rich and influential throw wide open the doors of their houses to him; that brought around him a company of noble women, who travelled with him, attended to his wants, and supplied his necessities from their own wealth; that irresistibly attracted those other women, in whom vice had not yet destroyed all longing for a better life; that excited among the learned a vehement curiosity of disputation, while the unlettered declared that he spake as one having authority. He was the great Master of nature, observing its laws, laying all his plans in consonance with the fixed order of things even in his miracles; seeming to violate nature, only because he knew that nature is not only and alone that small circle which touches and includes physical matter, but a larger province, enclosing the great spiritual world, including God himself therein.

CHAPTER VIII.

THE OUTLOOK.

"THINK not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Jesus would reform the world, not by destroying, but by developing the germs of truth already existing. He accepted whatever truth and goodness had ripened through thousands of years. He would join his own work to that already accomplished, bringing to view the yet higher truths of the spiritual realm. But the design of all his teaching, whether of morality or of spirituality, was to open the human spirit to the direct influence of the Divine nature. Out of such a union would proceed by spiritual laws and tendencies all that man needs.

The reconciliation of the human soul with the Divine is also the harmonization of the two great spheres, the material and the spiritual. Men will then be no longer under the exclusive dominion of natural law in the plane of matter. They will come under the influence of another and a higher form of natural law, that of the spirit. Nature is not confined to matter. To us it begins there; but nature includes the earth and the heaven, the visible and the invisible, all matter and all spirit. That portion of natural law which regulates physical things is nearest to our knowledge, but is not the typical or universal. As seen

MAP OF
PALESTINE
in the Time of
OUR SAVIOUR
J.B.Ford & Co. New York 1871.
STATUTE MILES
0 5 10 15 20 25
EXPRESSLY FOR
H.W.BEECHER'S "LIFE OF JESUS, THE CHRIST"
EXPLANATION
ANCIENT NAMES
Modern Names
RUINS
F. Fountain
W. Well
Br. Bridge
652 Below Med.n Sea
W. Wady-Valley or River
R. Nahr=River
J. Jebel=Mountain
Ras=Cape
Convent
Castle
T. Tell Hill
Mill
Neby Hill
Kh. Khan=Public House
SIDON
Saida
DAMASCUS
35°
30'
36°
33
SAREPTA
Ras Sarafend
Ain Tineh
Nat. Br.
Hasbeya
Jebel esh Sheikh
Keswe
Sas'a
Jebel Mania
R. LEONTES
TYRE
Sur
ABEL BETH MAACHA
Abil
DAN
Tell Kadi
R. Banias
CAESAREA PHILIPPI
BANIAS
Elevated Plain of Lava
Roman Road
J. Ahmar
T. Burm
T. Abu Nedy
Kuneiterah
J. Arab
SCALA TYRIORUM
LADDER OF TYRE
Ras el Ahmar
TORON
SACACA
KEDESH
Bint Jebeil
Ras en Nakura
W. Kerkera
T. el Harah
SALAMEH
Aere
T. el Khanzir
Jacobs Daughters Bridge
Shaar
J. Jurmuk
Salad
T. el Furas
Marsh
J. Tabud
Julias
ZOROA
Ezen
NEVE
Nawa
PTOLEMAIS
ACCHO
Akka
Aqueduct
CHORAZIN
BETHSAIDA
HAZOR
CAPERNAUM
W. Shaal
Kaukah
CANA
Sycaminos
CARMEL
SEPHA
Sheik Amar
BETHSAIDA
MAGDALA
el Medjdel
GERGESA
Hattin
Kern Hattin
SEA OF GALILEE
652
APHECA
Fik
SEPPHORIS
TIBERIAS
Tubieh
HIPPOS
CALAMON
NAZARETH
en Nasirah
R. Tejjar
Br.
Ford
Pr.
CASTELLUM PEREGRINORUM
ATHLIT
Mt. of W. Precipitation
TABOR
Berat
Cherat el Mohr
GADARA
Um Keis
ATHA
NAIN
ENDOR
Hot Baths
Anct. Aqueduct to Um Keis
SHUNEM
ARBELA
Irbid
Roman Road
Zumia
High Rocky Plain
MEDITERRANEAN SEA
GALILEE
SAMARIA
PLAIN OF ESDRAELON
JORDAN VALLEY

WESTERN PALESTINE
EASTERN PALESTINE
Plain of Arrabeh
DOTHAN
J. Haskin
AENON
Abil
Roman Road
GERASA
Jerash
SAMARIA
Sebastiyeh
EBAL
GERIZIM
Joseph's Tomb
SALIM
JACOB'S WELL
GITTA
Sh. Ibrahim
Sleiman
Sinjil
SHILOH
Seilun
TIMNATH
EPHRAIM
HAZOR
Mt. Quarantana
BETHEL
JERICHO
Er Riha
Ford
BETHANY
BETHABARA
JERUSALEM
El Kuds
KIDRON
BETHLEHEM
ETHAM
Sols Pools
Beth Haccerem
Frank Mountain
HEBRON
el Khulil
GAZA
Ghuzzeh
ASHDOD
ASKALON
Askilan
EKRON
Akir
JAMNIA
EMMAUS
El Anab
KIRJATH JEARIM
BETH HORON
Amwas
GIBEON
Neby Samwil
JUDEA
Yaba
RAMLEH
INDIA
Plain of Sharon
R. JARKON
R. SURFIT
Mediterranean Sea
Dead Sea
Jordan
R. Jabbok
R. Zerka
TAMOTH GILEAD
es Salt
RABBATH AMMON
PHILADELPHIA
HESHBON
Hesban
Roman Road
MACHAERUS
Mkaur
Kulat el Belka
Um el Rusas
MOAB
Constructed by A.L. Rawson.
Engraved by G.W. & C.B. Colton & Co.
Entered according to Act of Congress in the year 1871 by J.B. Ford & Co. in the Office of the Librarian of Congress, at Washington.
35°
36°
32°
Jordan Valley
Plain of Jericho
Ain Feshkha
Ain Jidy
Ain Terabeh
Ain Hajlah
Ain Mallaha
Ain Nimrin
Ain Feshkhah

21,767.

from above, doubtless, it is the lowest form of law. Nature is the universe. Nature as men's physical senses discern it is poor and meagre compared with its expansion in the invisible realm where God dwelleth. Natural laws run through God's dominion in harmonious subordination, those of the spiritual world having pre-eminence and control.

We discern in Jesus the demeanor of one who was conscious of the universe, and who knew that this earthly globe is but its least part, — normal, indeed, and serviceable, but subject, auxiliary, and subordinate to higher elements. He acted as one who recognized the uses of this life, but who by a heavenly experience knew its vast relative inferiority. By no word did Jesus undervalue civil laws, governments, the industries of men, and their accumulated wealth; yet not a syllable of instruction did he let fall on these topics, nor did he employ them to any considerable degree in his ministry. To us, husbandry, navigation, the perfection of mechanic arts, and the discovery of new forces or the invention of new combinations, seem of transcendent importance. Men have asked whether he who threw no light upon physiology, who made known no laws of health and no antidotes or remedies for wasting sicknesses, who left the world as poor in economic resources as he found it, could be Divine. But to one cognizant of the spiritual universe all these things would seem initial, subordinate, and inferior; while the truths of the soul and of the spirit, the science of holiness, would take precedence of all secular wealth and wisdom.

Physical elements might be safely left to unfold through that natural law of development which is

carrying the world steadily forward; but "the spirit is weak." To bring the soul of man into the presence of God, to open his heart to the Divine influence, was a need far greater than that of any sensuous help. We shall find that Jesus differed from ordinary men, not by living above natural laws, but by living in a larger sphere of natural laws. He harmonized in his life the laws of spirit and of matter. In all that pertained to earthly life, he lived just as men live. In that which pertained to the spirit, he lived with the air and manner of one who came from heaven. In his miracles he but exhibited the supremacy of the higher over the lower, of the spiritual over the material. A miracle is not the setting aside of a law of nature, it is but the exhibition of the supremacy of a higher law of nature in a sphere where men have been accustomed to see the operation of the lower natural laws alone. No man is surprised at the obedience of matter to his own will. Our control of our bodies, and, generally, of the organized matter of the globe, increases in the ratio of the growth of our mental strength. Jesus declared that, if the soul were opened up to the Divine presence, this power would be greatly augmented; that man's higher spiritual elements had a natural authority over the physical conditions of this world; and that faith, prayer, divine communion, in a fervent state, would enable his followers to perform the miracles that he himself performed. It was this latent power of man's spiritual nature that Christ sought to develop. He strove to lift men one sphere higher, and, without taking them away from the senses, to break open, as it were, and reveal a realm where the

spirit would dominate matter, as in this world matter governs the spirit.

It is this supremacy of the spiritual over the physical in the great order of a universe-nature, rather than of the earth-nature, that must be borne in mind, both in Christ's own conduct and in his discourses and his promises to those who truly entered his kingdom; and that is the rational explanation also of the extraordinary phenomena which accompanied the Apostle's preaching. (1 Cor. xii. 4–30.)

Christ was a Jew, and did not refuse to love his country, nor was he without enthusiasm for the historic elements wrought out so nobly by the great men of the Hebrew nation. And yet no one can fail to perceive that above all these patriotic enthusiasms, and far beyond them, he bore a nature which allied him to universal man without regard to race or period, and that his being reached higher than that of common humanity, and brooded in the mysterious realms of the spirit land, beyond all human sight or knowledge.

We may presume, therefore, that in his ministry there will be found a close adhesion to nature; that as the Son of Man he will follow the methods of ordinary physical nature, while as the Son of God he will conform to the laws of spiritual nature. And it may be presupposed that, to those not instructed, one part of such observance of natural law may seem to conflict with another part, whereas both are alike conformable to nature, if by nature is meant God's universe.

When Jesus began his mission in Palestine, it

swarmed with a population so mixed with foreign elements that it might almost be said to represent every people of the then civilized world. No great war seemed able to leave Palestine untouched; whether it was Egypt, or Assyria, or Greece, or Rome that was at war, Palestine was sure to be swept by the inundation. Every retiring wave, too, left behind it a sediment. The physical conformation of the country made the northern part of Palestine a commercial thoroughfare for Eastern and Western nations, while Judæa, lying off from the grand routes, and not favorably situated for commerce, was less traversed by merchants, adventurers, or emigrant hordes. And so it happened that Galilee and Samaria were largely adulterated, while Judæa maintained the old Jewish stock with but little foreign mixture.

The Judæan Jews were proud of this superiority. They looked upon Galilee as half given over to barbarism. It was styled "Galilee of the Gentiles," since thither had drifted a mixed population in which almost every nation had some representatives. No one would suspect from the dreary and impoverished condition of Palestine to-day how populous it was in the time of Christ. The ruins of villages, towns, and cities, which abound both on the east and the west of the Jordan, confirm the explicit testimony of Josephus to the extraordinary populousness of Palestine during our Lord's life and ministry. Samaria, the great middle section of Palestine, besides its large infusion of foreigners, had an adulterated home population. It was on this account that the puritan Jews of Jerusalem and Judæa abhorred the Samaritans, and refused to have any dealings with them.

Galilee, the most populous section,[1] was also the most intermixed with pagan elements. The Roman armies, made up largely of Italian officers, but of soldiers drawn from conquered Oriental nations, brought to all the large towns, and left in them, a detritus of the outside world. Already the Greek, a universal rover, the merchant of that age as the Jew has been the trader of subsequent ages, was largely spread through the province. Syria and Phœnicia also contributed of their people. Thus, in every part of Palestine, north and south, a foreign population swarmed around the Jewish stock without changing it, and without being itself much changed.

The inequality of condition which separated the various classes of Jews was unfavorable to prosperity. While the northern province was given to commerce, the great plain of Esdraelon serving as a roadway between the shores of the Mediterranean and the great Syrian interior and the countries skirting the Lower Jordan and the Dead Sea, yet the bulk of the population depended for a precarious subsistence upon agriculture and the humbler forms of mechanic art. That affecting petition in the Lord's Prayer, "Give us this day our daily bread," is an historic disclosure of local want, as well as an element of universal devotion. It is the prayer prescribed for men to whom it was said, "Take no [anxious] thought what ye shall eat, what ye shall drink, or wherewithal ye shall be clothed." But commerce had made a portion of the people rich. Extortion had swollen the affluence of others. The greatest injustice prevailed. Small protection was given to the weak. The Jews were a

[1] The population of Galilee was about three millions.

subject race, but not subdued. Little able to govern themselves, they were still less fitted to be governed by another nation. Their religious training had built up in them a character of great strength. They were proud, fierce, and careless of life to an extraordinary degree, whether it was their own life or that of others.

Political subjection was peculiarly irksome, because, as they interpreted their prophets, the Jews were God's favored people. They believed that the family of David, now obscure and dishonored, was yet to hold the sceptre of universal monarchy. They had not only a right to be free, but God had specially promised that they should rule all other nations, if only they kept his statutes. To keep his commandments was their one excessive anxiety. They scrutinized every particular, added duty to duty, multiplied and magnified particulars, lest something should be omitted. They gloried in the Law, and devoted themselves to it night and day with engrossing assiduity. Where, then, was their reward? Why was not the Divine promise kept? Instead of governing others, they were themselves overwhelmed, subdued, oppressed. Was this the reward for their unexampled fidelity? The Pharisee had kept his blood pure from all taint; not a drop of foreign blood polluted the veins of the Hebrew of the Hebrews. When Hellenism threatened with self-indulgent philosophy to destroy the faith of their fathers, the Pharisees had resisted, overwhelmed, and driven it out. Josephus, himself a Pharisee, says of them: "In their own idea they are the flower of the nation and the most accurate observers of the Law." And yet how had God neglected them! His conduct was inexplicable and sadly mysterious. It was not

in their power to keep their soil, nor even the holy Temple, from the hated intrusion of the idolater's foot. Their priesthood had been converted to the uses of the detestable Romans. The high-priest, once venerated, had become the creature of Idumæan Herod. For many hundreds of years before Herod's reign the Jews had seen but one high-priest deposed. But from the conquest of Jerusalem by Herod to its destruction under Titus, a period of one hundred and eight years, twenty-eight high-priests had been nominated, making an average term of but four years to each. Rulers were filled with worldly ambition, and scribes and priests were continually intriguing and quarrelling among themselves. Only so much of the distinctive Jewish economy was left free as could be controlled by unscrupulous politicians for the furtherance of their own selfish ends. Pride and avarice were genuine; benevolence and devotion were simulated or openly disowned.

It will be well to consider with some particularity the three forms of religious development which existed in the time of our Lord, — Ritualism, Rationalism, and Asceticism, — as represented respectively by the Pharisee, the Sadducee, and the Essene; and it will be especially necessary to be acquainted with the Pharisees, who were our Lord's chief and constant antagonists, whose habits furnished continual themes for his discourses, and whose malign activity at length was the chief cause of his death.

In no such sense as that term conveys to us were the Pharisees an organized sect.[1] They represented

[1] "It is the custom to contrast the Pharisees with the Sadducees, as if they were two opposite sects existing in the midst of the Jewish nation

a tendency, and answered nearly to our phrase of "High Church" among the Episcopalians, by which we do not mean a separate organization within that sect, but only a mode or direction of thought and administration.

In their origin and early functions the Pharisees deserved well of their countrymen, and not so ill of posterity as it has fared with them. When the Jews were carried to Babylon, so dependent had they always been upon the Temple and the organized priesthood, that, in the absence of these, their chief religious supports fell to the ground. The people, left without teachers, exiled, surrounded by idolatrous practices which tempted the passions of men with peculiar fascination, were likely to forget the worship of their fathers, and not only to lapse into idolatry, but by intermarriages to be absorbed and to lose their very nationality. It was therefore a generous and patriotic impulse which inspired many of the more earnestly religious Jews to separate themselves from all foreign influences, and to keep alive the Jewish

and separated from the body of the Jews. But neither the Sadducees nor the Pharisees were sects in the common acceptation of the word, least of all the latter. Taken at bottom, the nation was for the most part Pharisaically minded; in other words, the Pharisees were only the more important and religiously inclined men of the nation, who gave the most decided expression to the prevailing belief, and strove to establish and enforce it by a definite system of teaching and interpretation of the sacred books. All the priests who were not mere blunt, senseless instruments clung to the Pharisaical belief. All the Sephorim, or Scribes, were at the same time Pharisees; and where they are spoken of side by side as two different classes, by the latter (Pharisees) must be understood those who, without belonging by calling or position to the body of the learned, were yet zealous in setting forth its principles, teachings, and practices, and surpassed others in the example they gave of the most exact observance of the law."—Döllinger's *The Gentile and the Jew*, (London, 1862,) Vol. II. pp. 304, 305.

spirit among their poor, oppressed countrymen. The name Pharisee, in the Hebrew, signifies *one who is separated.* When first applied, it meant a Jew who, according to the Levitical Law, in captivity kept himself scrupulously separate from all defilements. Unfortunately, the Pharisee sought worthy ends by an almost purely external course. In this respect he is in contrast with the English Puritan of the sixteenth century. Both of them were intensely patriotic; both set themselves vigorously against the seductive refinements and artful blandishments of their times. The English Puritan, with a clear perception of moral truth, and with utter faith in the power of inward and spiritual dispositions, was inclined to sacrifice forms, ceremonies, and symbols, as helps liable too easily to become hindrances, fixing the senses upon an externality, and leading men away from simple spiritual truth. But the early Jewish Puritan had nothing to work with except the old Mosaic Law. He sought to put that between his countrymen and idolatry. By inciting them to reverence and to pride in their own Law he saved them from apostasy, and kept alive in their memories the history of their fathers and the love for their native land. And so far the labor of the Pharisee deserved praise. But the Levitical Law required, in the great change of circumstances induced by the Captivity, a re-adaptation, and, as new exigencies arose, new interpretations. Gradually the Pharisees became expounders of the Law. They grew minute, technical, literal. They sought for religion neither in the immediate inspiration of God nor in nature, but in the books of Moses and of the Prophets. They were zealous for tradition and ceremony. The old landmarks were

sacred to them. Yet they overlaid the simplicity of the ancient Hebrew faith with an enormous mass of pedantic, pragmatical details, that smothered the heart and tormented the conscience of the devotee. Their moral sense was drilled upon mere conventional qualities. It had no intuition and no liberty. It became the slave of the senses.

Little by little the work grew upon their hands. Cases multiplied. Nice distinctions, exceptions, divisions, and subdivisions increased with an enormous fecundity. The commentary smothered the text. The interpreters were in thorough earnest; but their conscience ran to leaf and not to fruit. That befell the Pharisees which sooner or later befalls all ritualists,—they fell into the idolatry of symbolism. The symbol erelong absorbs into itself the idea which it was sent to convey. The artificial sign grows fairer to the senses than is the truth to the soul. Like manna, symbols must be gathered fresh every day. The Pharisee could not resist the inevitable tendency. He heaped upon life such a mass of helps and guides, such an endless profusion of minute duties, that no sensitive conscience could endure the thrall. One class of minds went into torment and bondage, of which Paul gives an inimitable picture in the seventh chapter of the Epistle to the Romans. Another class, harder and more self-confident, conceived themselves obedient to the whole round of duty, and became conceited and vainglorious

The Pharisees were sincere, but sincere in a way that must destroy tenderness, devoutness, and benevolence, and that must minister to conceit, hardness of heart, and intolerant arrogance. No religion can

be true, and no worship can be useful, that does not educate the understanding, kindle the aspirations, give to the spiritual part a mastery over the senses, and make man stronger, nobler, freer, and purer than it found him. Religion proves its divinity by augmenting the power and contents of manhood. If it destroys strength under the pretence of regulation, it becomes a superstition and a tyranny.

The Pharisees had not escaped the influence of the prevalent philosophies. Although they were working away from the Hellenistic influence, they were indirectly moulded by it. It was essentially in the refining spirit of Greek philosophy that they interpreted the old Hebrew statutes. Not that they desired them to be less Jewish. They sought to make them more intensely national. The Greek spirit wrought in the Jew to make him more intensely Jewish.

But Grecian influence had raised up another school, that of the Sadducees. They were the Epicureans of Judæa. It is probable that, unlike the Pharisees, the Sadducees recognized the Grecian philosophy, and applied it to the interpretation of the Mosaic statutes. They accepted the chief doctrine of the Epicurean philosophy. They admitted the agency of God in creation. They taught that things had a nature of their own, and that, after being once created and set going, they had need of no Divine interference in the way of providential government. Every man had his fate in his own hands. Having organized the system of nature, God withdrew himself, leaving men to their own absolute freedom. Man was his own master. He was the author of his own good and of his own evil, and both the good and the evil they believed

to be confined to this life. Death ended the history. There was to be no new life, no resurrection.

We are not to suppose that the Sadducees abandoned the Jewish Scriptures for any form of Grecian philosophy. They rejected all the modern interpretations and additions of the old Hebrew institutes. They professed to hold to the literal construction and interpretation of the sacred Scriptures. They rejected all tenets that were not found in Moses and the prophets. This principle forced them to assume a negative philosophy. They stuck to the letter of the Law, that they might shake off the vast accumulations which it had received at the hands of the Pharisees. But in doing this they rendered themselves infidel to the deepest moral convictions of their age. The spirit of denial is essentially infidel. Belief is indispensable to moral health, even if the tenets believed be artificial. There is no reason to think that the Sadducees had a deep religious life, or any positive convictions which redeemed them from the danger attending a system of negation. They were a priestly class, sceptical of the truths which the best men of their age cherished.

Thus, while they were strict in their construction of the text, they were liberal in doctrine. It was through literalism that they sought liberalism. If their refusal of the Pharisaic traditions and glosses had been for the sake of introducing a larger spiritual element, they would have deserved better of their countrymen. As it was, they were not popular. They were not the leaders of the masses, nor the representatives of the popular belief, nor in sympathy with the common people. We can hardly regard them in any other light than that of self-indulgent and ambitious men,

using the national religion rather as a defence against the charge of want of patriotism than from any moral convictions. In short, they were thoroughly worldly, selfish, and unlovely.

Although the name "Essene" does not occur in the New Testament, yet the sect existed in the time of Christ, and probably exercised a considerable influence upon the thought of many devout Jews. The Essenes observed the law of Moses with a rigor surpassing that of any of their countrymen. They, however, rejected animal sacrifices. There seems to have been among them an element of worship derived from the Persians. They addressed petitions each morning to the sun. They felt bound to refrain in word or act from anything which could profane that luminary. They kept the Sabbath even more rigorously than the Pharisees. They prepared all their food the day before. Not only would they kindle no fires on the Sabbath, but they would suffer no vessel to be moved from its place, nor would they satisfy on that day any of their natural and necessary desires. They lived in communities, very much apart from general society; but this does not seem to have arisen so much from an ascetic spirit as from the excessively restrictive notions which they cherished on the matter of legal purity. To the contaminations established by the Mosaic code, and all the additional ceremonial impurities which the ritual zeal of the Pharisee rendered imminent, they added others even more severe. To touch any one not of his own order defiled an Essene. Even an Essene, if of a lower grade, could not be touched without defilement. Such particularity could scarcely fail to work social seclusion.

Their meals were strictly sacrificial, and looked upon as religious actions. Every one washed his whole body before eating, and put on a clean linen garment, which was laid aside at the end of the meal. The baker and the cook placed before each his mess, and the priest then blessed the food, before which none dared to taste a morsel.

They held their property in common; so that the temporary community of goods by the Christians, after the Pentecostal day, was not a new or uncommon act among the Jews. Marriage was forbidden. No buying or selling was permitted among themselves. They disallowed both slavery and war, neither would they suffer any of their sect to forge warlike arms for others. They were under the strictest subordination to their own superiors, and implicit obedience was a prime virtue. They maintained perfect silence in their assemblies and during their repasts. Only adults were taken into the brotherhood, and these were required to undergo a probation of a year, and they then entered but the lowest grade. Two years more were required for full membership. The Essenes abhorred pleasure. They were temperate in all things, — in food, in the indulgence of their passions, and in enjoyments of every kind. In many respects they seem to have resembled the modern Shakers.

The Sadducees, being a priestly and aristocratic class, were not disposed to take any office which would impose trouble or care, and looked with indifference or contempt upon the greater part of that which passed for religion among the people. The Essenes were small in numbers, their habits of life were secluded, and they do not seem to have made any effort

at influencing the mind of the people at large. Only the Pharisees took pains to instruct the people. And we shall not understand the atmosphere which surrounded our Lord, if we do not take into consideration the kind of teaching given by them, and the national feeling which it had produced.

We are not to undervalue the real excellence of the Mosaic institutes on account of the burdensome and frivolous additions made to them during a long series of interpretations and commentaries. The institutes of Moses inculcated a sound morality, a kind and benevolent spirit, obedience to God, and reverence for divine things. But as it was interpreted by the Pharisees it disproportionately directed the attention to external acts. The state of the heart was not wholly neglected. Many excellent distinctions were drawn, and wise maxims were given respecting purity of thought and rectitude of motive. But the influence of a system depends, not upon few or many truths scattered up and down in it, but upon the accent and emphasis which is given to its different parts. Paul bears witness that his countrymen had a "zeal of God, but not according to knowledge." Like men in a wrong road, the longer they toiled the farther they were from the end sought. Yet they did not regard themselves as in the wrong. God had given them the Law. The most signal promises followed obedience to that Law. They should overcome all their enemies. They should become the governors of those who now oppressed them. Therefore to that obedience they addressed themselves with all their zeal and conscience. Lest they should fail unwittingly, it was a maxim with them that they should

do even more than the Law required. And such was the scrupulosity of the Pharisee, that he came to feel that he did perfectly keep the Law, and therefore waited impatiently for the fulfilment of the Divine promises. It was a distinct bargain. They were all looking and waiting for the Messiah. When he should come, he would give to the nation the long-needed leader. All would unite in him. He would march at the head of the whole population to expel the Romans, to redeem Jerusalem, to purify the Temple, to extend the sway of the Jewish religion. They brooded over these joyful prospects. Thus, they had their tests of Messiahship. He must hate idolaters. He must have the gift of leadership. He must represent the intensest spirit of Jewish patriotism. He must aim to make Israel the head and benefactor of all the nations on earth.

It is plain that Jesus could not meet such expectations. He must have known from the beginning what reception his countrymen would give him, should he at once announce himself as the Messiah; and this will explain his silence, or the guarded private utterance, in the beginning, as to his nature and claims.

Unfavorable as was the religious aspect, the political condition of Palestine was even worse. The nation was in the stage preceding dissolution, — subdued by the Romans, farmed out to court favorites, governed by them with remorseless cruelty and avarice. The fiery and fanatical patriotism of the Jew was continually bursting out into bloody insurrection. Without great leaders, without any consistent and wise plan of operations, these frequent and convulsive spasms of

misery were instantly repressed by the Romans with incredible slaughter.

Even if it had been a part of the design of Jesus to rescue the Jewish nation and perpetuate it, he came too late. These frequent convulsions were the expiring struggles of a doomed people. Already the prophecies hung low over the city. Death was in the very air. The remnant of the people was to be scattered up and down in the earth, as the wind chases autumnal leaves. Jesus stood alone. He was apparently but a peasant mechanic. That which was dearest to his heart men cared nothing for; that which all men were eagerly pursuing was nothing to him. He had no party, he could conciliate no interest. The serpent of hatred was coiled and waiting; and, though it delayed to strike, the fang was there, ready and venomous, as soon as his foot should tread upon it. The rich were luxurious and self-indulgent. The learned were not wise; they were vain of an immense acquisition of infinitesimal fribbles. The ignorant people were besotted, the educated class was corrupt, the government was foreign, the Temple was in the hands of factious priests playing a game of worldly ambition. Who was on his side? At what point should he begin his mission, and how? Should he stand in Jerusalem and preach? Should he enter the Temple, and announce to the grand council his true character?

It was not the purpose of Jesus to present himself to the nation with sudden or dramatic outburst. There was to be a gradual unfolding of his claims, of the truth, and of his whole nature. In this respect he

conformed to the law of that world in which he was infixed, and of that race with whose nature and condition he had identified himself. We shall find him, in the beginning, joining his ministry on to that of John: we shall next see him taking up the religious truths of the Old Testament which were common to him and to the people, but cleansing them of their grosser interpretations, and giving to them a spiritual meaning not before suspected: then we shall find a silent change of manner, the language and the bearing of one who knows himself to be Divine: and finally, toward the close of his work, we shall see the full disclosure of the truth, his equality with the Father, his sacrificial relations to the Jews and to all the world; and in connection with this last fact we shall hear the annunciation of that truth most repugnant to a Jew, a *suffering* Messiah.

Not only shall we find this law of progressive development exemplified in a general way, but we shall see it in each minor element. His own nature and claims, implied rather than asserted at first, he taught with an increasing emphasis and fulness of disclosure to the end of his ministry. His doctrine of spiritual life, as unfolded in the private discourses with his disciples just before his Passion, and recorded in the five chapters beginning with the twelfth of John's Gospel, are remarkable, not alone for their spiritual depth and fervor, but as showing how far his teachings had by that time gone beyond the Sermon on the Mount. The earlier and later teachings are in contrast, not in respect to relative perfection, but in the order of development. Both are perfect, but one as a germ and the other as its blossom. Jesus observed in all his

ministry that law of growth which he affirmed in respect to the kingdom of Heaven. It is a seed, said he, the smallest of all seeds when sown, but when it is grown it is a tree. At another time he distinguished the very stages of growth: "First the blade, then the ear, after that the full corn in the ear." (Mark iv. 28.)

We are then to look for this unfolding process in the teachings of Jesus. We shall find him gathering up the threads of morality, already partly woven into the moral consciousness of his time; we shall see how in his hands morality assumed a higher type, and was made to spring from nobler motives. Then we shall find the intimations of an interior and spiritual life expanding and filling a larger sphere of thought, until in the full radiance of his later teachings it dazzles the eyes of his disciples and transcends their spiritual capacity.

In like manner the divinity of Christ's own nature and office was not made prominent at first; but gradually it grew into notice, until during the last half-year it assumed the air of sovereignty. In nothing is this so strikingly shown as in the teaching of his own personal relations to all true spiritual life in every individual. It is sublime when God declares himself to be the fountain of life. It would be insufferable arrogance in a mere man. But by every form of assertion, with incessant repetition, Jesus taught with growing intensity as his death drew near, that in him, and only in him, were the sources of spiritual life. "Come unto me," "Learn of me," "Abide in me," "Without me ye can do nothing." And yet, in the midst of such incessant assertions of himself, he

declared, and all the world has conceded it, "I am meek and lowly in heart."

There was a corresponding development in his criticism of the prevailing religious life, and in the attacks which he made upon the ruling classes. His miracles, too, assumed a higher type from period to period; and, although we cannot draw a line at the precise periods of transition, yet no one can fail to mark how much deeper was the moral significance of the miracles wrought in the last few months of his life, than that of those in the opening of his career. We are not to look, then, for a ministry blazing forth at the beginning in its full effulgence. We are to see Jesus, without signals or ostentation, taking up John's teaching, and beginning to preach, "Repent, for the kingdom of heaven is at hand"; we are to wait for further disclosures issuing naturally and gradually, in an ascending series. The whole life of Jesus was a true and normal growth. His ministry did not come like an orb, round and shining, perfect and full, at the first: it was a regular and symmetrical development.

True, it differed from all other and ordinary human growths, in that no part of his teaching was false or crude. It was partial, but never erroneous. The first enunciations were as absolutely true as the last; but he unfolded rudimentary truths in an order and in forms suitable for their propagation upon the human understanding.

It is in these views that we shall find a solution of the seeming want of plan in the life of Jesus. There is no element in it which answers to our ordinary idea of a prearranged campaign. He knew that he was a sower of seed, and not the reaper. It was of

more importance that he should produce a powerful spiritual impression, than that he should give an organized form to his followers. It was better that he should develop the germs of a Divine spiritual life, than that he should work any immediate change in the forms of society.

The Mosaic institutes had aimed at a spiritual life in man by building up around him restraining influences, acting thus upon the soul from the outside. Jesus transferred the seat of action to the soul itself, and rendered it capable of self-control. Others had sought to overcome and put down the appetites and passions; Jesus, by developing new forces in the soul and giving Divine excitement to the spiritual nature, regulated the passions and harmonized them with the moral ends of life. When once the soul derived its highest stimulus from God, it might safely be trusted to develop all its lower forces, which, by subordination, became auxiliary. Jesus sought to develop a whole and perfect manhood, nothing lost, nothing in excess. He neither repelled nor undervalued secular thrift, social morality, civil order, nor the fruits of an intellectual and æsthetic culture; he did not labor directly for these, but struck farther back at a potential but as yet undisclosed nature in man, which if aroused and brought into a normal and vital relation with the Divine soul would give to all the earlier developed and lower elements of man's nature a more complete control than had ever before been found, and would so fertilize and fructify the whole nature that the outward life would have no need of special patterns. Children act from rules. Men act from principles. A time will come when they will act from

intuitions, and right and wrong in the familiar matters of life will be determined by the agreement or disagreement of things with the moral sensibility, as music and beauty in art already are first felt, and afterwards reasoned upon and analyzed.

If this be a true rendering of Christ's method, it will be apparent that all theories which imply that any outward forms of society, or special elements of art and industry, or the organization of a church, or the purification of the household, or any other special and determinate external act or order of events or institutions, were parts of his plan, will fail in appreciating the one grand distinctive fact, namely, that it was a psychological kingdom that he came to found. He aimed not to construct a new system of morals or of philosophy, but a new soul, with new capabilities, under new spiritual influences. Of course an outward life and form would be developed from this inspiration. Men would still need governments, institutions, customs. But with a regulated and reinforced nature they could be safely left to evolve these from their own reason and experience. As much as ever, there would be need of states, churches, schools. But for none of these need any pattern be given. They were left to be developed freely, as experience should dictate. Government is inevitable. It is a universal constitutional necessity in man. There was no more need of providing for that, than of providing for sleep or for breathing. Life, if fully developed and left free to choose, will find its way to all necessary outward forms, in government, in society, and in industry.

Therefore they utterly misconceive the genius of

Christ's work who suppose that he aimed at the establishment of an organized church. Beyond the incidental commands to his disciples to draw together and maintain intimate social life, there is no special or distinctive provision for church organization. That was left to itself. As after events have shown, the tendency to organize was already too strong. Religion has been imprisoned in its own institutions. Perhaps the most extraordinary contrast ever known to history is that which exists between the genius of the Gospels and the pompous claims of church hierarchies. Christians made haste to repeat the mistakes of the Hebrews. Religion ran rank to outwardness. The fruit, hidden by the enormous growth of leaves, could not ripen. Spirituality died of ecclesiasticism. If the Church has been the nurse, it has also been often the destroyer of religion.

If Jesus came to found a church, never were actions so at variance with purposes. There are no recorded instructions to this end. He remained in the full communion of the Jewish Church to the last. Nor did his disciples or apostles dream of leaving the church of their fathers. They went up with their countrymen, at the great festivals, to Jerusalem. They resorted to the Temple for worship. They attempted to develop their new life within the old forms. Little by little, and slowly, they learned by experience that new wine could not be kept in old bottles. The new life required and found better conditions, a freer conscience, fewer rules, more liberty. For a short period the enfranchised soul, in its new promised land, shone forth with great glory; but then, like the fathers of old, believers fell back from liberty to superstition, and

for a thousand years have been in captivity to spiritual Babylon.

The captivity is drawing to a close. The Jerusalem of the Spirit is descending, adorned as a bride for the bridegroom. The new life in God is gathering disciples. They are finding each other. Not disdaining outward helps, they are learning that the Spirit alone is essential. All creeds, churches, institutions, customs, ordinances, are but steps upon which the Christian plants his foot, that they may help him to ascend to the perfect liberty in Christ Jesus.

CHAPTER IX.

THE HOUSEHOLD GATE.

If one considers that, after his experience in the wilderness, Jesus seems for a period of some months to have returned to private life, — that he neither went to the Temple in Jerusalem, nor appeared before the religious teachers of his people, nor even apparently entered the Holy City, but abruptly departed to Galilee, — it may seem as if he had no plan of procedure, but waited until events should open the way into his ministry.

But what if it was his purpose to refuse all public life in our sense of that term? What if he meant to remain a private citizen, working as one friend would with another, eschewing the roads of influence already laid out, and going back to that simple personal power which one heart has upon another in genial and friendly contact?

His power was to be, not with whole communities, but with the individual, — from man to man; and it was to spring, not from any machinery of institution wielded by man, nor from official position, but from his own personal nature, and from the intrinsic force of truth to be uttered. At the very beginning, and through his whole career, we shall find Jesus clinging to private life, or to public life only in its transient and spontaneous developments out of private life. He

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taught from house to house. He never went among crowds. They gathered about him, and dissolved again after he had passed on. The public roadside, the synagogues, the princely mansion, the Temple, the boat by the sea-shore, the poor man's cottage, were all alike mere incidents, the accidents of time and place, and not in any manner things to be depended upon for influence. He was not an elder or a ruler in the synagogue, nor a scribe or a priest, but strictly a private citizen. He was in his own simple self the whole power.

The first step of Jesus in his ministry is a return home to his mother. This is not to be looked at merely as a matter of sentiment; it is characteristic of the new dispensation which he came to inaugurate.

In the spiritual order that was now to be introduced there were to be no ranks and classes, no public and official life as distinguished from private and personal. The Church was to be a household; men were to be brethren, "members one of another." God was made known as the Father, magisterial in love.

Had Jesus separated himself from the common life, even by assuming the garb and place of an authorized teacher, had he affiliated with the Temple officers, had he been in any way connected with a hierarchy, his course would have been at variance with one aim of his mission. It was the private life of the world to which he came. His own personal life, his home life, his familiar association with men, his social intercourse, formed his true public career. He was not to break in upon the world with the boisterous energy of warriors,— "He shall not strive nor cry"; nor was he to seek,

after the manner of ambitious orators, to dazzle the people, — "His voice shall not be heard in the streets." Without pressing unduly this prophecy of the Messiah, it may be said that it discriminates between an ambitious and noisy career, and a ministry that was to move among men with gentleness, affability, sympathy, and loving humility.

We shall lose an essential characteristic of both his disposition and his dispensation, if we accustom ourselves to think of Jesus as a public man, in our sense of official eminence. We are to look for him among the common scenes of daily life, not distinguished in any way from the people about him, except in superior wisdom and goodness. It is true that he often stood in public places, but only as any other Jew might have done. He was never set apart in any manner after the usages of the priesthood. He came back from artificial arrangements to nature. There is great significance in the title by which he almost invariably spoke of himself, — "the Son of Man." By this title he emphasized his mission. He had descended from God. He was born of woman, had joined himself to the human family, and meant to cleave fast to his kindred. To one conscious of his own Divinity, the title "Son of Man" becomes very significant of the value which he placed upon his union with mankind. His personal and intimate connection with the great body of the people, beginning with his early years, was continued to the end.

It is not strange, then, that Jesus began his active ministry with a return from the scene of his temptation to his former home. He did not pause at Nazareth, but either went with his mother or followed her to Cana,

where a wedding was to take place. There were two Canas, — one now called *Kefr Kenna*, a small village about four miles and a half northeast of Nazareth, and *Kana-el-Jelil*, about nine miles north of Nazareth; and the best authorities leave it still uncertain in which the first miracle of our Lord was performed. It may be interesting, but it is not important, to determine the question.

The appearance of Jesus at the wedding, and his active participation in the festivities, are full of meaning. It is highly improbable that John the Baptist could have been persuaded to appear at such a service. For he lived apart from the scenes of common life, was solitary, and even severe. His followers would have been strongly inclined to fall in with the philosophy and practices of the Essenes. If so, the simple pleasures and the ordinary occupations of common life would be regarded as inconsistent with religion. Jesus had just returned from John's presence. He had passed through the ordeal of solitude and the temptation of the wilderness. He had gathered three or four disciples, and was taking the first steps in his early career. That the very first act should be an attendance, with his disciples, by invitation, at a Jewish wedding, which was seldom less than three and usually of seven days' duration, and was conducted with most joyful festivities, cannot but be regarded as a significant testimony.

The Hebrews were led by their religious institutions to the cultivation of social and joyous habits. Their great religious feasts were celebrated with some days of solemnity, but with more of festivity such as would seem to our colder manners almost like dissipation.

In all nations the wedding of young people calls forth sympathy. Among the Hebrews, from the earliest times, nuptial occasions were celebrated with rejoicings, in which the whole community took some part.

The scene comes before us clearly. The bridegroom's house, or his father's, is the centre of festivity. The bride and groom spend the day separately in seclusion, in confession of sin and rites of purgation. As evening draws near, the friends and relatives of the bride bring her forth from her parents' house in full bridal apparel, with myrtle vines and garlands of flowers about her head. Torches precede the company; music breaks out on every side. Besides the instruments provided for the processions, songs greet them along the way; for the street is lined with virgins, who yield to the fair candidate that honor which they hope in time for themselves. They cast flowers before her, and little cakes and roasted ears of wheat. The street resounds with gayety; and as the band draws near the appointed dwelling, the bridegroom and his friends come forth to meet the bride and to conduct her into the house. After some legal settlements have been perfected, and the marriage service has been performed, a sumptuous feast is provided, and the utmost joy and merriment reign. Nor do the festivities terminate with the immediate feast. A whole week is devoted to rejoicing and gayety.

It must not be imagined, however, that such prolonged social enjoyment degenerated into dissipation. In luxurious cities, and especially after commerce and wealth had brought in foreign manners, the grossest excesses came to prevail at great feasts; but the common people among the old Hebrews were, in the

main, temperate and abstinent. That almost epidemic drunkenness which in modern times has prevailed among Teutonic races, in cold climates, was unknown to the great body of the Hebrew nation.

The sobriety and vigorous industry of the society in which we have been educated indisposes us to sympathize with such expenditure of time for social purposes as was common among the Hebrews. We spare a single day at long intervals, and then hasten back to our tasks as if escaping from an evil. Weddings among the poorest Jews, as we have said, seldom absorbed less than three days. The ordinary term of conviviality was seven days. Among men of wealth or eminent station, the genial service not unfrequently extended to fourteen days. During this time, neighbors came and went. Those from a distance tarried both day and night. The time was filled up with entertainments suitable to the condition of the various classes. The young employed the cool hours with dances. The aged quietly looked on, or held tranquil converse apart from the crowd. Nor was intellectual provision wanting. Readings and addresses were then unknown. In a land where philosophy was as yet only a collection of striking proverbs or ingenious enigmas, it was deemed an intellectual exercise to propound riddles and "dark sayings," and to call forth the exercise of the imagination in giving solutions. These occasions were not devoted, then, to a mere riot of merry-making. They were the meetings of long-dispersed friends, the gathering-points of connected families; in the absence of facilities for frequent intercourse, the seven days of a wedding feast would serve as a means of intercommunion and the renewal of friendships; and

it was peculiarly after the genius of the Hebrew people that both religion and social intercourse should take place with the accompaniments of abundant eating and drinking. The table was loaded with provisions, the best that the means of the parties could supply; nor was it unusual for the guests also to contribute to the common stock.

There is no reason to presume that the wedding at Cana was of less duration than the common period of seven days; and it may be assumed, in the absence of evidence to the contrary, that Jesus remained to the end. It has been surmised that it was a near connection of his mother who was the host upon this occasion. However that may be, she was actively engaged in the management of the feast, kept herself informed of the state of the provisions, sought to replenish them when they were expended, and assumed familiar authority over the servants, who appear to have obeyed her implicitly.

Nothing could well be a greater violation of the spirit of his people, and less worthy of him, than the supposition that Jesus walked among the joyous guests with a cold or disapproving eye, or that he held himself aloof and was wrapped in his own meditations. His whole life shows that his soul went out in sympathy with the human life around him. His manners were so agreeable and attractive that all classes of men instinctively drew near to him. It needs not that we imagine him breaking forth into effulgent gayety; but that he looked upon the happiness around him with smiles it would be wrong to doubt. There are some whose very smile carries benediction, and whose eye sheds perpetual happiness.

But Jesus was not simply a genial guest. He had chosen the occasion for the display of his first miracle. It would seem that more guests had come to the wedding than had been provided for, drawn, perhaps, from day to day, in increasing numbers, by the presence of Jesus. The wine gave out. The scene as recorded by John is not without its remarkable features. The air of Mary in applying to her son seems to point either to some previous conversation, or to the knowledge on her part that he possessed extraordinary powers, and that he might be expected to exercise them.

"They have no [more] wine."

Jesus said unto her, "Woman, what have I to do with thee? mine hour is not yet come."

Interpreted according to the impression which such language would make were it employed thus abruptly in our day, this reply must be admitted to be not only a refusal of his mother's request, but a rebuke as well, and in language hardly less than harsh. But interpreted through the impression which it produced upon his mother, it was neither a refusal nor a rebuke; for she acted as one who had asked and obtained a favor. She turned at once to the servants, with the command, "Whatsoever he saith unto you, do it." This is not the language of one who felt rebuked, but of one whose request had been granted.

In houses of any pretension it was customary to make provision for the numerous washings, both of the person and of vessels, which the Pharisaic usages required. (Mark vii. 4.) In this instance there were six large water-vessels, holding two or three *firkins* apiece. The six "water-pots of stone," therefore, had

a capacity of about one hundred and twenty-six gallons.[1]

These vessels were filled with water, and at the will of the Lord the water became wine. When the master of the feast tasted it, it proved so much superior to the former supply as to call forth his commendation. The quantity of wine has excited some criticism; but it should be borne in mind that in Palestine, where light wines were so generally a part of the common drink, four barrels of wine would not seem a supply so extraordinary as it does to people in non-wine-growing countries, who have been accustomed to see fiery wines, in small quantities and at high prices. It must also be remembered that the company was large, or else the provision would not have given out, and that it was without doubt to be yet larger from day to day, the miracle itself tending to bring together all the neighborhood. It is to be considered also that wine, unlike bread, is not perishable, but grows better with age; so that, had the quantity been far greater than their present need, it would not be wasted. On the other hand,

[1] The term "firkin," in our English version, is the Greek *metretes*, corresponding, according to Josephus, to the Hebrew *bath*. The Attic metretes held 8 gallons and 7.4 pints. The water-vessels are said in the Gospel to have held *between* two and three firkins, or metretes, apiece, which would be somewhere between 17 and 25 gallons. Calling it 21 gallons, six of them would be 126 gallons. The writer in Smith's *Bible Dictionary* places the quantity at 110 gallons; but Wordsworth gives 136. The lowest estimate which we have seen puts it at 60 gallons, but the weight of authority places it as in the text.

It has been remarked, that the fact that these vessels were exclusively appropriated to water, and never used for holding wine, will prevent the slipping over this miracle by saying that wine was already in the vessels, and that water was only added to it. The quantity, too, made it impossible that it should have been wrought in an underhanded and collusive manner. It is the very first of a long series of miracles, and one of the most indisputable.

there were reasons why the supply should be generous. The wine had once given out. The strange supply said to every one, There can be no second failure. Abundance goes with power wherever the Divine hand works.

That the wine created by our Lord answered to the fermented wine of the country would never have been doubted, if the exigencies of a modern and most beneficent reformation had not created a strong but unwise disposition to do away with the undoubted example of our Lord. But though the motive was good, and the effort most ingeniously and plausibly carried out, the result has failed to satisfy the best scholars; and it is the almost universal conviction of those competent to form a judgment, that our Lord did both make and use wines which answer to the fermented wines of the present day in Palestine.[1]

[1] The editors of the *Congregational Review*, No. 54, pp. 398, 399, in a review of *Communion Wine and Bible Temperance*, by Rev. William M. Thayer, published by the National Temperance Society, 1869, use the following language: —

"We respect the zeal of Mr. Thayer, and do not question his sincerity. But we have gone over the arguments he has reproduced; we have considered his so-called evidence, which has so often done duty in its narrow range; we have pondered the discussions of Lees, Nott, Ritchie, and Duffield, before him; what is more, we have gone over the Greek and Hebrew Scriptures carefully for ourselves; have sifted the testimony of travellers who knew, and those who did not know; have corresponded with missionaries and conferred with Jewish Rabbis on this subject; and if there is anything in Biblical literature on which we can speak confidently, we have no doubt that Dr. Laurie is right and that Rev. Mr. Thayer is wrong." (Mr. Thayer's book is an attempt to show that there are two kinds of wine spoken of in the Bible, one of which is intoxicating and the other not.)

"In these views we are thoroughly supported. If we mistake not, the Biblical scholarship of Andover, Princeton, Newton, Chicago, and New Haven, as well as Smith's *Bible Dictionary* and Kitto's *Biblical Cyclopædia*, is with us. One of the most learned and devout scholars of the country recently said to us: 'None but a third-rate scholar adopts the view that

Drunkenness has prevailed in all ages and in all countries, but it has been the vice of particular races far more than of others. In the earlier periods of the world, all moral remedial influences were relatively weak. With the progressive development of man we have learned to throw off evils by ways which were scarcely practicable in early days. So it has been with the sin of drunkenness. Christian men proposed, some half a century ago, voluntarily to abstain from the use, as a diet or as a luxury, of all that can intoxicate. A revolution of public sentiment gradually followed in respect to the drinking usages of society. This abstinence has been urged upon various grounds. Upon the intrinsic nature of all alcoholic stimulants temperance men have been divided in opinion, some taking the extreme ground that alcohol is a poison, no less when developed by fermentation and remaining in chemical combination than when by distillation it exists in separation and concentration, — a statement in which some physiologists of note have concurred. But these views have never won favor with the great body of physiologists, and the more recent investigators are farther from admitting them than their predecessors. Yet it is certain that the discussions and investigations have destroyed, it may be hoped forever, the extravagant notions which have prevailed in all countries as to the benefits of wine and strong drinks. It is admitted that they are always injurious to many constitutions, that they are medically useful in far less

the Bible describes two kinds of wine.' The National Temperance Society has done its best to create a different popular belief, if not to cast odium on those who do not accept its error. We regret it, for the temperance cause can be carried on by sound arguments and fair means, and all false methods must recoil at last."

degrees and in fewer instances than hitherto has been supposed, and that to ordinary persons in good health they are not needful, adding neither any strength nor any vitality which could not be far better attained by wholesome food and suitable rest.

A certain advantage would be gained in the advocacy of total abstinence if it could be shown that any use of wine is a sin against one's own nature. But the moral power of example is immeasurably greater if those who hold that wine and its colleagues are not unwholesome when used sparingly shall yet, as a free-will offering to the weak, cheerfully refrain from their use. To relinquish a wrong is praiseworthy; but to yield up a personal right for benevolent purposes is far more admirable.

There have not been many spectacles of equal moral impressiveness, since the coming of Christ, than the example of millions of Christian men, in both hemispheres, cheerfully and enthusiastically giving up the use of intoxicating drink, that by their example they might restrain or win those who were in danger of ruinous temptation. If in any age or nation the evil of intemperance is not general nor urgent, the entire abstinence from wine may be wise for peculiar individuals, but it can have no general moral influence, since the conditions would be wanting which called for self-sacrifice.

Had Jesus, living in our time, beheld the wide waste and wretchedness arising from inordinate appetites, can any one doubt on which side he would be found? Was not his whole life a superlative giving up of his own rights for the benefit of the fallen? Did he not teach that customs, institutions, and laws must yield to

the inherent sacredness of man? In his own age he ate and drank as his countrymen did, judging it to be safe to do so. But this is not a condemnation of the course of those who, in other lands and under different circumstances, wholly abstain from wine and strong drink, for their own good and for the good of others. The same action has a different moral significance in different periods and circumstances. Jesus followed the harmless custom of his country; when, in another age and country, the same custom had become mischievous, would he have allowed it? "All things are lawful unto me, but all things are not expedient." (1 Cor. vi. 12.) "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother . . . . is made weak." (Rom. xiv. 21.)

The example of Christ beyond all question settles the doctrine, that, if abstinence from wine is practised, it must be a voluntary act, a cheerful surrender of a thing not necessarily in itself harmful, for the sake of a true benevolence to others. But if it be an extreme to wrest the example of Christ in favor of the total-abstinence theories of modern society, it is a yet more dangerous one to employ his example as a shield and justification of the drinking usages which have proved the greatest curse ever known to man. Nor can we doubt that a voluntary abstinence from all that intoxicates, as a diet or a luxury, by all persons in health, for moral reasons, is in accordance with the very spirit of the gospel. The extraordinary benefits which have accompanied and followed the temperance reformation mark it as one of the great victories of Christianity.

The scenes at Cana are especially grateful to us as

disclosing the inward feeling of Jesus respecting social life, as well as the peculiar genius of Christianity. He began his mission to others by going home to his mother. The household was his first temple: the opening of a wedded life engaged his first sympathy, and the promotion of social and domestic happiness was the inspiration of his first miracle. We are especially struck with his direct production of enjoyment. In marked contrast with the spirit of many of the reigning moral philosophers, who despised pleasure, Christ sought it as a thing essentially good. Recognizing the truth that goodness and virtue are the sources of continuous happiness, Jesus taught that gladness is one of the factors of virtue, and none the less so because sorrow is another, each of them playing around the forms and events of practical life as do light and shadow in a picture. Far more important than we are apt to consider among the secondary influences which have maintained Christianity itself in this world, in spite of the corruption of its doctrines and the horrible cruelty of its advocates, has been its subtile and indestructible sympathy both with suffering and with joy. It sounds the depths of the one, and rises to the height of the other. Its power has never lain in its intellectual elements, but in its command of that nature which lies back of all philosophy or voluntary activity. It breathes the breath of the Almighty upon the elements of the soul, and again order and life spring from darkness and chaos.

Through the household, as through a gate, Jesus entered upon his ministry of love. Ever since, the Christian home has been the refuge of true religion. Here it has had its purest altars, its best teachers, and a life

of self-denying love in all gladness, which is constituted a perpetual memorial of the nourishing love of God, and a symbol of the great mystery of sacrifice by which love perpetually lays down its life for others. The religion of the Synagogue, of the Temple, and of the Church would have perished long ago but for the ministry of the household. It was fit that a ministry of love should begin at home. It was fit, too, that love should develop joy. Joyful love inspires self-denial, and keeps sorrow wholesome. Love civilizes conscience, refines the passions, and restrains them. The bright and joyful opening of Christ's ministry has been generally lost sight of. The darkness of the last great tragedy has thrown back its shadow upon the morning hour of his life. His course was rounded out, like a perfect day. It began with the calmness and dewiness of a morning, it came to its noon with fervor and labor, it ended in twilight and darkness, but rose again without cloud, unsetting and immortal.

For two years Jesus pursued his ministry in his own Galilee, among scenes familiar to his childhood, everywhere performing the most joyful work which is possible to this world, — that of bringing men out of trouble, of inspiring hunger for truth and righteousness, of cheering the hopeless and desponding, besides works of mercy, almost without number, directed to the relief of the physical condition of the poor and neglected.

The few disciples who had accompanied Jesus, and were with him at the marriage, were drawn to him by that miracle with renewed admiration. The bands that at first held them to their Master must have been slight. Being rude, unlettered men, accustomed to live by

their senses only, they were not yet qualified to go without important external adjuvants. As there was no organization, no school or party, no separate religious forms, but only this one peasant prophet, lately a mechanic, whose words and bearing had greatly fascinated them, it was to be expected that they would soon despond and doubt if something tangible were not given them; and this miracle answered their need. The effect produced on their minds was thought worthy of record: "And his disciples believed on him." Of all the remaining crowd of guests, of the host and his household, of the bridal pair and their gay companions, nothing is said. Probably the miracle was the wonder of the hour, and then passed with the compliments and congratulations of the occasion into the happy haze of memory, in which particulars are lost, and only a pleasing mist overhangs the too soon receding past.

But it seems certain that all of the immediate household of Jesus were brought for a time under his influence. For when, soon after these events, he went down to Capernaum, upon the northwestern coast of the Sea of Galilee, all went with him, — "he, and his mother, and his brethren, and his disciples." (John ii. 12.) Nothing is disclosed of the object of this visit, or of his occupation while there. It is not improbable, though it is but a supposition, that he had formerly plied his trade in Capernaum, while he was yet living by manual labor. After he was rejected and treated with brutal ignominy by his own townsmen of Nazareth, he made Capernaum his home. It is probable that his mother, sister, and brethren removed thither, and had there a house to which Jesus resorted as to a home when he was in

Capernaum.[1] It is believed that it was a city of considerable population and importance. It was always called a "city," had its synagogue, in which Jesus often taught, was a Roman garrison town and a customs station. It is probable that it was on the lake shore, near the city, that Jesus saw and called Simon Peter and his brother Andrew, while they were "mending their nets." Matthew — who resided there, was a publican, and was summoned by the Lord from this odious occupation to discipleship — says, with perhaps a little pride, speaking of Capernaum: "And he entered into a ship, and passed over, and came into *his own city*." Here too he healed the demoniac (Mark i. 21 – 28), cured the centurion's servant (Luke vii. 1), the paralytic (Mark ii. 3), and the man with an unclean devil (Mark i. 23, Luke iv. 33), and raised Jairus's daughter (Mark v. 22). It was here that the nobleman's son lay when in Cana the healing word went forth which restored him. It was at Capernaum that, when tribute was demanded of him, he sent Peter to find in a fish's mouth the piece of money required (Matt. xvii. 24). Here he healed Peter's wife's mother, who "lay sick of a fever"; and Tristram, in arguing for the site of Capernaum at the "Round Fountain," remarks that fevers are prevalent there to this day. It was in or near this city that many of our Lord's most striking parables were uttered, — "the sower," "the tares," "the goodly pearls," "the net cast into the sea," and, notably, "the Sermon on the Mount." It was in Capernaum that he discoursed on fasting (Matt. ix. 10), and exposed the

[1] Grove says, in Smith's *Bible Dictionary*, that the phrase in Mark ii. 1, "in the house," has in the Greek the force of "at home." So, in modern languages, the French *à la maison*, the German *zu Hause*, the Italian *alla casa*, etc.

frivolous customs and vain traditions of the Pharisees (Matt. xv. 1, etc.). Here also occurred the remarkable discussion recorded by John only (John vi. 22 – 71), and the discourse upon humility, with a "little child" for the text (Mark ix. 33 – 50).

Jerusalem is more intimately associated with the solemn close of Christ's life, but no place seems to have had so much of his time, discourse, and miracles as Capernaum. And yet nowhere was he less successful in winning the people to a spiritual life, or even to any considerable attention, save the transient enthusiasm excited by a miracle. The intense cry of sorrow uttered by Jesus over Jerusalem has its counterpart in his righteous indignation over the city by the sea: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. . . . . It shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." (Matt. xi. 23, 24.) Even if Jesus wrought miracles at this first visit to Capernaum, immediately after the wedding scene at Cana, no record or notice of them appears in the narrative, except that, afterward, when he was in Nazareth, he heard, doubtless, the whisperings and taunts of his impudent townsmen, and replied: "Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum do also here in thy country." We may infer, then, that the whole country was full of the rumor of his miracles during his brief stay on this his earliest visit to Capernaum.

Although the woes denounced against "his own

city" were designed to reach its citizens rather than the streets and dwellings of the city itself, yet they seem to have overflowed and fallen with crushing weight upon the very stones of the town. The plain of Genesareth and the Sea of Galilee are still there, as when Christ made them familiar by his daily footsteps along their border. But the cities, — they are utterly perished! Among several heaps of shapeless stones upon the northeast coast of the Sea of Galilee, for hundreds of years, geographers and antiquaries have groped and dug in vain. Which was Bethesda, which Chorazin or Capernaum, no one can tell to this day. Not Sodom, under the waters of the Dead Sea, is more lost to sight than the guilty cities of that other plain, Genesareth.

"And they continued there not many days." The Passover being at hand, Jesus went to Jerusalem, and there next we must see him and hear his voice.

CHAPTER X.

THE FIRST JUDÆAN MINISTRY.

TWELVE tribes settled Palestine and a narrow strip of territory east of the river Jordan. The tribal spirit was strong. Had there been no provision for keeping up a common national life, the Israelites would have been liable to all the evils of a narrow and obstinate provincial spirit. There were neither schools to promote intelligence nor books to feed it. Modern nations, through the newspapers and swift tracts, keep their people conversant with the same ideas at the same time. Every week sees the millions of this continent thinking and talking of the same events, and discussing the same policies or interests. But no such provision for a common popular education was possible in Palestine.

The same result, however, was sought by the great Lawgiver of the Desert by means of a circulation of the people themselves. Three times in each year every male inhabitant of the land who was not legally impure, or hindered by infirmity or sickness, was commanded to appear in Jerusalem, and for a week to engage in the solemn or joyful services of the Temple. The great occasions were the Passover, the Pentecost, and the Feast of Tabernacles. It is probable that the first and last of these were borrowed from celebrations already existing among other nations

of antiquity, and primarily had reference to the course of nature. The seasons of seed-sowing and harvesting would naturally furnish points for religious and social festivals. We still retain a vestige of these festivals in the melancholy Fast-day of New England and in the Thanksgiving-day of the nation; so that these simple primitive observances of the vernal and autumnal positions of the sun seem likely to outlive all more elaborate institutions. But if Moses borrowed festivals already in vogue, it is certain that he gave new associations to them by making them commemorate certain great events in the history of the Israelites.

The feast of the Passover was kept in remembrance of the safety of the Jews on that awful night when Jehovah smote the first-born of every family in Egypt, but passed over the dwellings of his own people, and forbade the angel of death to strike any of their households. The event itself marked an epoch in Jewish history. The secondary benefits of its celebration, however, were primary in moral importance. To be taken away from home and sordid cares; to be thrown into a mighty stream of pilgrims that moved on from every quarter to Jerusalem; to see one's own countrymen from every part of Palestine, and with them to offer the same sacrifices, in the same place, by a common ministration; to utter the same psalms, and mingle in the same festivities, — could not but produce a civilizing influence far stronger than would result from such a course in modern times, when society has so much better means of educating its people.

It was not far from the time of the Passover that Jesus went to Capernaum, and his stay there was apparently shortened by his desire to be in Jerusalem

at this solemn festival. Already he beheld among his countrymen preparations for the journey. Pilgrims were passing through Capernaum. The great road along the western shore of the Lake of Genesareth was filled with groups of men going toward Jerusalem. Probably Jesus joined himself to the company; nor can any one who has noticed his cheerful and affectionate disposition doubt that he exerted upon his chance companions that winning influence which so generally brought men about him in admiring familiarity.

If he pursued the route east of the Jordan, crossing again near the scene of his baptism, and ascending by the way of Jericho and Bethany, he approached Jerusalem from the east. From this quarter Jerusalem breaks upon the eye with a beauty which it has not when seen from any other direction. At this time, too, he would behold swarming with people, not the city only, but all its neighborhood. Although it was the custom of all pious Jews to entertain their countrymen at the great feasts, yet no city could hold the numbers. The fields were white with tents. The hills round about were covered as with an encamped army. Josephus says that at the Passover A. D. 65, there were three million Jews in attendance, and that in the reign of Nero there were on one occasion two million seven hundred thousand; and even greater numbers have been recorded. But if the half of these were present, it is plain that the whole region around Jerusalem, together with near villages, must have been over full.

Right before him, as he came over the Mount of Olives, shone forth the Temple, whose foundations rose sheer from the precipitous rocks on the eastern side of Jerusalem, and whose white marble summits glit-

tered in the sun higher than the highest objects in the city itself.

We should dismiss from our minds all preconceptions of the appearance of the renowned Temple, whether based upon classic temples or upon modern cathedrals or churches. It resembled none of them, but stood by itself, without parallel or likeness either in structure or method, as it certainly stood alone among all temples in its wonderful uses. It was not so much a building as a system of structures; one quadrangle within another, the second standing upon higher ground than the outermost, and the Temple proper upon a position highest of all, and forming the architectural climax of beauty, as it certainly stood highest in moral sacredness. The Temple of Solomon was originally built upon the rocky heights on the east side of Jerusalem, and was separated from the city by a deep ravine. The heights not affording sufficient room for all the outbuildings, the royal architect built up a wall from the valley below and filled in the enclosed space with earth. Other additions continued to be made, until, when Herod had finished the last Temple, — that one which shone out upon Jesus and the pilgrims coming over the Mount of Olives, — the whole space, including the tower of Antonia, occupied about nineteen acres. The Temple, then, was not a single building, like the Grecian temples or like modern cathedrals, but a system of concentric enclosures or courts, — a kind of sacerdotal citadel, of which the Temple proper, though the most splendid part of it, and lifted high above all the rest, was in space and bulk but a small part. In approaching the sacred mount, the Jew first entered the outer court, called

the Court of the Gentiles, not because it was set apart for them, but because Gentiles, rigorously excluded from every other portion of the Temple enclosures, were permitted, with all others, to enter there. This outer quadrangle, taken separately from the residue of the Temple system, was remarkable for its magnitude, its magnificence, and the variety of its uses. Although its walls were elevated, yet, standing upon a lower level, they did not hide the interior courts, with their walls, gates, and adornments. On the inner side of the walls of this outer court extended porticos or cloisters with double rows of white marble Corinthian columns. The ceiling was flat, finished with cedar, and nearly forty feet in height above the floor. But these cloisters were quite eclipsed by the magnificence of the *Stoa Basilica*, or Royal Porch, on the south side. It consisted of a nave and two aisles, six hundred feet in length, formed by four rows of white marble columns, forty columns in each row. The breadth of the central space was forty-five feet, and its height one hundred. The side spaces were thirty feet wide and fifty in height. This impressive building was unlike any other, in that it was wholly open on the side toward the Temple; it was connected with the city and the king's palace by a bridge thrown across the ravine. This vast arcade was a grand resort for all persons of leisure who repaired to the Temple, a kind of ecclesiastical Exchange, somewhat analogous to the Grecian Agora or the Roman Forum; a place of general resort for public, literary, or professional business. Some parts of it were appropriated to synagogical purposes. It was here that Jesus was accustomed to teach the people and to hold discourse with

PLAN AND SECTION OF THE TEMPLE.

the Scribes and Pharisees; and here, too, the early Christians, who did not consider themselves as broken off from the Jewish Church or debarred from the rights and privileges of the Temple, used to assemble for conversation and worship.

Although the cathedral-like aisles of Herod's *Stoa Basilica*, on the south side, were the most magnificent part of the Court of the Gentiles, yet on all its sides stood spacious colonnades or cloisters, and next within was an open court paved with stones of various colors. Still farther inside of this open court one came to a low marble partition, beautifully carved, and bearing the warning, in several languages, that it was death for any Gentile to pass beyond it. Paul was accused of having taken Greeks beyond it (Acts xxi. 28). By bearing in mind this screen, we shall understand the force and beauty of Paul's argument that Christ had "broken down the middle wall of partition between us."[1]

A few yards beyond this screen of exclusion, one ascended by a series of steps to the next enclosure or

[1] "But now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together, for an habitation of God through the Spirit." (Eph. ii. 13–22.)

quadrangle, which was twenty-two feet above the level of the Court of the Gentiles. This court was again subdivided into the Court of the Israelites and the Court of the Women. The Temple stood in still another and a higher portion of this court, and was approached through a gate upon which had been lavished every element of architectural beauty; and it was this gate, probably, which was called *Beautiful* (Acts iii. 2). The walls and the gateways were so built as to furnish numerous apartments for the officers of the Temple, for the priests and their retinue. In the Court of the Israelites and the Court of the Women were the various tables and utensils in use for sacrificial purposes. Within the Gate Beautiful stood the altar, and beyond that the Temple proper, in the form of an inverted T (⊥), comprising a portico, the sanctuary, and the Holy of Holies. The main portions of the Temple, it is believed, were of the same dimensions and upon the very foundations of Solomon's Temple. But it is supposed that, while the internal space remained the same, the external proportions were much increased, and that the wings of the façade were extended, so that the length of the Temple and the width of its front or façade were each one hundred feet.

A general knowledge of the structure of the Temple is indispensable to those who would study either the history of Jesus or that of his countrymen. One may know far more of Athens, her Acropolis left out, of Rome without its Forum or Capitol, than of Jerusalem without its Temple. Without that the city would have hardly any significance left. The Temple was at once the brain and the heart of the nation. It was

the university and chief house of the learned men and priests, and gave to Palestine a centre of orthodoxy. Through the Temple circulated the whole people in its great annual visitations, and then, like blood that has been aerated, it carried back new life to every extremity of the land.

With what feelings Jesus looked upon the Temple as he drew near to Jerusalem can only be surmised. It might seem as though his Divine soul would perceive little of use in the cumbrous ritual which he had come to abrogate. As he looked over from the Mount of Olives upon the encircling walls and battlements, the ascending rows of towers, arches, and gateways, and the pure white Temple glittering high in the air above all, could he fail to contrast the outward beauty with the interior desecration? But it does not follow on that account that he felt little interest. On another occasion, when he looked from the same place over upon the whole city of Jerusalem, whose long and wearisome criminal history rose before his mind, he did not any the less experience a profound affection for the city, even while pronouncing its doom. In like manner he might have looked upon the Temple, and, though conscious of its gross unspirituality, he might have yet experienced a profound sympathy for it, considered in its whole past history, in its intent, and as the focus to which so many noble hearts had through ages converged. At any rate, he is soon found within it, and his first recorded act of authority took place in the Temple.

It seems to us very strange that money-brokers, cattle, sheep, and doves should be found in the Temple, and that trafficking should go on in that sacred place, if by

this term we bring before our minds the true and innermost Temple. But these transactions took place in the lower and outer court, and probably at the western portion of the Court of the Gentiles.

Thousands of Jews must have come every year to Jerusalem without being in circumstances to bring with them the appropriate offerings. For their convenience, doves, sheep, and oxen were provided and held for sale, at first, probably, in the vicinity of the Temple enclosure. Little by little they intruded upon the space within, until they made it their head-quarters without rebuke.

This custom was less repulsive, probably, to the Jews than it would be to us, because the whole Temple was used in a manner that would utterly shock the sensibility of men educated in Christian churches. Thousands and hundreds of thousands of sheep, every Passover, as well as at every Pentecost and every Feast of Tabernacles, were borne into the Temple and carried or driven into the Court of the Priests, and there slain, the blood being caught by the priests in bowls and dashed upon the altar. Hour after hour, the whole day long, the spectacle continued. The secret channels down through the rocks, toward the king's garden, gurgled with blood. It was blood, blood, blood; nor can a modern man imagine how it could be other than intolerably shocking. We cannot conceive how even familiarity would abate the repulsiveness of an altar incessantly flowing with blood, and of pavements and walls dripping with the same.

But the tolerant custom of herding cattle and sheep in the outer court of the Temple, the place where the people gathered and talked, where discussions and

discourses went on, had doubtless become so much abused that portions of the court had become almost a *corral*, or cattle-yard.

In this court, too, brokers had congregated to exchange foreign coin for the shekel of the sanctuary, in which only could the Jew pay the Temple tax. The images on imperial coins savored of idolatry. The devout Jew, drawing near to the Temple, filled with pious associations, would find his meditations rudely broken in upon by lowing herds and bleating flocks, by the haggling of money-changers and the chink of their coin. If, as is suspected, the traffic was winked at by the Temple familiars because they were participants of the profits, it was all the more improper. Many decorous Jews would be scandalized at the growing evil, but what could they do?

On the first day of the Passover, or perhaps on the day before, when the herds of cattle were likely to be most in the way, the nuisance was suddenly abated. Without parley or leave asked, Jesus drove out the motley herd. It must have been one of those supreme moments, which came so often to him afterwards, when no one could stand before his gaze. Go hence! and with a whip of small cords he drove out the lowing and bleating creatures, and their owners hastened after them; no one seemed to resist him. He overthrew the money-changers' tables, and sent the coin ringing over the marble pavements. "Take these things hence! Make not my Father's house an house of merchandise!"

The only comment made by the Evangelist John is in these words: "And his disciples remembered that it was written, The zeal of thy house hath eaten me

up." But why should this passage have occurred to them, unless his manner had been full of energy, and his voice so terrible that the avaricious hucksters, though assailed in privileges permitted by the Temple officers, dared not resist? The fact itself, and the commentary which the Evangelist adds, make it plain that there was in the countenance of Jesus, and in his manner, that which men did not choose to confront.

Nothing can better show how superior Christ was to the narrow prejudices of the Jews against all foreign people. A heathen was an abomination. The only part of the Temple to which the Gentile could approach was this court. Jews did not care that cattle and money-brokers turned the court into a vast and noisy bazaar or market; they could pass on, and in the higher interior courts be free from all molestation. It was only the Gentile that suffered from this perversion of the great outer court of the Temple. The cleansing of this place was not only an act of humanity to the Gentiles, but may be regarded as the sign and precursor of the mercy of Christ to the whole world, Jew or Gentile.

Even if the rulers of the Temple were not spectators of this scene, the story must have soon come to their ears. There seems to have been no anger excited. Among the Jews there was singular toleration for any one upon whom came "the Spirit of the Lord." Besides, deeper than every other feeling, stronger even than avarice, ambition, and pride, or perhaps as the fullest expression of them all, was the longing for that Messiah who was to end their national degradation, exalt them to supremacy, and avenge upon the heathen double for all their sufferings. In spite of all

their worldliness, or rather a remarkable feature of it, was this undying watchfulness for the Divine interposition in their behalf. And when any person of remarkable gifts appeared, as in the case of John the Baptist, and in the earlier periods of Jesus's ministry, all eyes were turned upon him, and in anxious suspense they waited for evidence that he was the promised Deliverer. There is something inexpressibly sad in the sight of a proud nation resenting an oppression which it could not resist, and carrying an unextinguished longing, night and day, for a promised champion, who was, in the sense expected, never to come.

It was not in displeasure, but rather in eager expectancy, that the officers put the question, "What sign showest thou unto us, seeing thou doest such things?" It was only another form of saying, as they did afterwards, "If thou be the Christ, tell us plainly." Jesus had taken things into his own hands, had revoked the permission which they had given to the traffickers, and for the moment he was the one person in supreme authority there. That he was not seized, ejected from the Temple, or even slain, shows that the rulers hoped something from this new-comer who possessed such power of command.

Jesus replied, "Destroy this temple, and in three days I will raise it up." The Jews, taking his answer literally, were stumbled at the boast implied. "Forty and six years was this Temple in building, and wilt thou rear it up in three days?" The Evangelist John adds, "But he spake of the temple of his body."

It is not strange that he should identify himself with the Temple, for Jesus bore the same relation to the new dispensation which the Temple did to the old.

What the visible altar and sanctuary were to ritual worship, that his heart was to spiritual worship. It is not the only instance in which Christ suggests a comparison between himself and the Temple. When defending himself against the charge of Sabbath-breaking, he refers to the blamelessness of the priests, though working on the Sabbath in the Temple. "But I say unto you, that in this place is one greater than the Temple." (Matt. xii. 6.)

There has been much perplexity among commentators at this reply, which on its face meant one thing, and really meant another. But Jesus did not intend to have them penetrate the hidden meaning. Then why answer at all? The mood in which the officers evidently were would not brook a defiant silence. The Jews were fanatically inflammable in all matters relating to the Temple. Without prudence or calculation of the result, they would throw themselves headlong upon Roman soldiers, or upon any others, who seemed to put contempt upon the holy place; they were like hornets, who, when their nest is touched, dash with fiery courage upon the intruder, and that without regard to the certainty of their own destruction. The answer of Jesus, while it could not have seemed disrespectful, must have left them in suspense as to whether he was boasting, or whether he was claiming Divine power. It had the effect designed, at any rate. The great liberty which Jesus had taken was allowed to pass without rebuke or violence, and he had avoided a public declaration of his Messiahship, which at that period would have been imprudent, whether the rulers accepted or rejected him. His time had not yet come.

But was this baffling reply such a one as we should expect from a sincere and frank nature? The answer to this question will require us to consider for a moment the method of discourse which Christ adopted. No one ever taught with more transparent simplicity and directness. Much of his teaching reads like the Book of Proverbs, of which the Sermon on the Mount, as given by Matthew, is a good instance. At times he employed an argumentative or logical style, as in the discussions with the Jews recorded by John. He likewise taught by pictures; for such are his exquisite little fables, as the Greeks would have called them, and which we style parables. But Jesus explicitly declared to his disciples, that, for wise purposes, he often employed an outward form to hide within it a meaning which they were not yet prepared to accept. The outward form, therefore, acted the part of the lobes of a seed. They first preserve the germ till planting time, and then supply its food until it has roots of its own. We hear Jesus explicitly saying (Matt. xiii. 10 – 16) that he taught in unintelligible forms.

But we are to consider that among the Orientals, and especially among the Jews, this was considered as the highest form of instruction. It was the delight of philosophy to express itself in enigmas, paradoxes, parables, and even in riddles. Friendly arguments were not so much an array of facts and reasonings, as the proposing and the interpreting of dark sayings. In Proverbs the philosopher is thus described: "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: to understand a proverb, and the interpretation; the

words of the wise, and their dark sayings." (Prov. i. 5, 6.) A "dark saying" was simply a truth locked up in a figure, hidden within a parable, in such a way as to stir the imagination and provoke the reason to search it out. The real design was not to conceal the truth, but, by exciting curiosity, to put men upon the search for it. (Ps. xlix. 4; Dan. viii. 23.) Such a method of instruction easily degenerated into a mere contest of puzzles and riddles. But we see it in its noblest form in the teaching of Jesus, where, though often used with wonderful skill to foil the craft and malice of his antagonists, it never failed to carry within it some profound moral truth.

The crucifixion of Christ was to be the first step in the destruction of the Temple. The blow aimed at Christ would shatter the altar. All this lay before the mind of Jesus. His reply was a rebound of thought from the physical and the present to the invisible and spiritual. It was meant neither as an explanation nor as a prophecy; it was rather a soliloquy: "Destroy this Temple, and in three days I will raise it again." Enigmatical to them and puzzling to commentators ever since, it would seem quite natural to one who looked at the spiritual as well as the temporal relations of all events and physical facts. He did not mean to speak definitely, either of his own death or of the end of the Levitical system.

This answer conforms to Christ's habit of speaking, not to the thing suggesting, but to the ulterior truths suggested. A note being sounded, he took its octave. Witness the scene (John xii. 20–26) where his disciples tell him that certain Greeks desire to see him. He replies: "The hour is come that the Son of Man

should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." There never was a greater enthusiasm for him among the whole community than at that moment. Even foreigners were infected. When told of this, he answers not to the outside fact, but to the inward vision.

In this light, his reply to the rulers in the Temple, if obscure to them, conforms to his habits of thought and speech. As they understood his reply, it must have seemed extravagant. No wonder they said, "Forty and six years was this Temple in building, and wilt thou rear it up in three days?" The Temple proper had been completed in a year and a half after it was begun. But portions of the courts and various adjuncts had been forty-six years in hand, and, indeed, the work was still going on.

During this Passover, Jesus became the centre of attraction. He both wrought miracles and taught, and no inconsiderable number were disposed to join him. But he saw that it was only an outward excitement, and had no root in moral conviction. He would not, therefore, draw them out, nor put himself at their head. There is evidence that his ministry produced an effect among the most thoughtful of the Pharisees. It was doubtless a matter of conference in the Sanhedrim and of conversation among such Jews as had deep spiritual longings. Indeed, as soon as the night extricated Jesus from the crowd, and gave him leisure for extended conversation, one of the noblest among the Pharisees, a ruler too, came to him.

That one luckless phrase, "by night," has sent down

to us the name of an honest and courageous Jew as one too timid to come openly, and who therefore sought to steal an interview under the cover of darkness, so as to avoid responsibility. There is not in the history of Nicodemus a single fact to justify such an imputation on his moral courage, except the single phrase that he came "by night." He appears but three times in the history, and every one of these occasions shows a calm, earnest, thoughtful man, undemonstrative, but firm and courageous.

Is it the part of timidity that he, — though an eminent man, a member of the Sanhedrim, a Pharisee, with a reputation to sustain, — after witnessing Christ's works and listening to his teaching, came before all others the first to seek instruction? The night was chosen simply because then Jesus was no longer amid an excited multitude. The crowd was gone. He was free for protracted conference. When would a distressed soul, in our day, seek advice, — when the preacher was speaking in the full congregation, or afterward, when he could be found at home, and at leisure to consider a single case? Nicodemus came in the true hour for converse. He came by night; but he was the only one of all his fellows that came at all.

The next scene in which Nicodemus appears is near the close of Christ's ministry. The rulers had become desperate. His death was resolved upon. It was now only a matter of hesitation how to compass it. In full council the Sanhedrim sat, waiting for Jesus to be arrested and brought before them. The officers brought word that they were overawed by his bearing and his teaching. The Pharisees were enraged. They inquired whether any of their own party were going

over to him. They cursed the common people as stupid and ignorant, and they reviled the delinquent officers. Was this the place and time in which a timid man would confront the whole official power of his people? And yet one man in that council bravely spoke out, — "Doth our law judge any man before it hear him, and know what he doeth?" That man was Nicodemus.

He appears yet once more. It was after the crucifixion. All hope was over. The disciples were overawed, confounded, and scattered. There was not a man left in Jerusalem who would now think it prudent to identify himself with a lost cause; it could help nothing and would compromise the actor. Joseph of Arimathea begged of Pilate the body of Jesus for honorable burial. "And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about an hundred pound weight." Of Joseph, the Evangelist John says expressly that he was "a disciple of Jesus, but secretly, for fear of the Jews." (John xix. 38, 39.) But not an intimation of this kind is made against Nicodemus. The phrase is only, "he that came to Jesus by night"; and again, "which at the first came to Jesus by night."

Just such men as Peter and Nicodemus we have around us now. The one was eager and overflowing, the other calm and undemonstrative. In Peter, impulse was strongest; in Nicodemus, reflection. Peter, rash and headstrong, was confused by real peril; Nicodemus, cautious at the beginning, grew firmer and bolder as difficulties developed danger.

This interview between Jesus and Nicodemus is pro-

foundly interesting from the revelation which it gives of the character of the better men among the Pharisees, and also of the spiritual condition of the sincere and devout Jews. It is besides remarkable for the first disclosure made of the distinctive doctrines of the new life then about to dawn. Nicodemus saluted Christ as if he were a Jewish rabbi, and confessed the effect wrought upon his mind by the sight of his miracles, but asked no questions. Jesus, striking at once to the heart of the matter, answered not his words nor even his thoughts, but his unconscious spiritual needs: "Except a man be born again, he cannot see the kingdom of God." That such a man as Nicodemus should take this as a literal physical re-birth gives surprising evidence of the externality of his religious knowledge. He had not the faintest sense of the difference between external righteousness and internal holiness. He did not even understand enough of spirituality to accept the figure employed by Christ; and he needed, like a child, to have it explained that not a physical, but a moral, re-birth was meant.

"THAT WHICH IS BORN OF THE FLESH IS FLESH;
THAT WHICH IS BORN OF THE SPIRIT IS SPIRIT."

This is the root. In these words Jesus gave the fundamental philosophy of religion. Man is born into the material world with all those powers which are required for his physical and social well-being, but within him lie dormant the germs of a Divine nature. These can be developed only by the Spirit of God; but when evolved they change the whole nature, give to man a new horizon, new force, scope, and vision. He will live thenceforth by a different class of faculties. Before, he lived by the forces

which nature developed through the senses. He was mainly a physical being. Afterwards, he will live through the forces developed by the Spirit of God, — forces whose rudiments existed before, but whose growth and full power demand the energy and fire of the Divine soul. Like an exotic plant in a temperate zone, the soul without God bears only leaves. For blossoms and fruit there must be tropical heat and light, that we may "bring forth fruit unto God."

Thus, in his very first recorded conversation, as clearly as at the end of his ministry, Jesus set forth the new era to which the soul of man was approaching. The conversation as recorded has an unconscious dramatic element. An eminent Pharisee, whose life has been spent in attaining perfection, and who, in his own opinion, has almost reached it, but has not found satisfaction of his heart-hunger, is told that his whole life-work has been in a wrong direction, — he must begin anew. Like one who has gone upon a wrong road, he has been carried by every step away from his goal. He has sought moral perfectness by rigorous discipline in external things. He must reverse the process, and reinforce the soul.

In the order of time, man develops from the sensuous towards the spiritual. But in the order of power and of self-government, that which is last must become first. The spirit must be formed and filled by the Divine soul. It is then inspired. A new force is developed. A conflict ensues. The spirit striveth against the flesh, and the flesh lusteth against the spirit. But the whole moral nature is reinvigorated. It has become open and sensitive to truths and influences which before it did not perceive nor feel.

Of course the whole conversation of the two is not recorded. Hours would not suffice, when once the soul had found its Master, to bring him into all the dark and troubled places within, where there had been sorrow and trouble of soul. The stars still rose and set; but Nicodemus had found his new heaven and the guiding star of his future life. He marvelled. Nor did his wonder cease as his Master, step by step, unfolded the new life and the supremacy of the spiritual over the carnal. As Jesus with indistinct lines sketched his own history, his death, the life-giving power of faith in him, it may be supposed that his listener heard only, but did not understand.

We are concerned with this earliest discourse of Jesus, because its philosophy underlies the whole question of religion. It has two astonishing originalities. Men may stop suddenly in a career of evil, and be born again. The Ethiopian *may* change his skin, and the leopard his spots! There is a power before which even habit cannot stand. It also reveals that a whole new development of spiritual life is possible to every one. Those inspirations which before have glanced upon a few, which have been the privilege of genius, are now to become a free gift to *all*. The Holy Ghost is to carry a flood of light and energy to every soul that is willing.

A crisis had come in the world's psychology. Reason was to receive a higher development, adding to the senses the power of faith. Faith, which is reason inspired to intuitions of supersensuous truth, (not a blind credulity, but a new light, a higher reason, acting in a sphere above matter,) was thereafter to become developed into a stature and power of which the past had given but hints and glimpses.

Jesus remained in Judæa from April to December, or, as some think, till January. Nothing can more forcibly show how far the Gospels are from a close biography than the fact that this period, at the very opening of his public ministry, is not mentioned by Matthew, Mark, and Luke, who do not even give an account of this visit to Jerusalem; while John, from whom we derive all our knowledge of this visit, leaves the next four months, though the first months of the Saviour's public ministry, without a record. "After these things came Jesus and his disciples into the land of Judæa." But they were already in Jerusalem: it is therefore evident that they went out of the city into the adjacent parts, probably into the northeast of Judæa. But even of that we are uncertain. "And there he tarried with them, and baptized." It is not said *where* he baptized. It is added that John "was baptizing in Ænon, because there was much water there." But where Ænon was hardly any two investigators agree,—whether it was on the Jordan, or at certain copious springs, the source of a stream on its western side. It is not said that Jesus was near John. All is left to conjecture. It is quite certain that a period of from four to six months elapsed between his leaving Capernaum for the Passover at Jerusalem and his return to Galilee. Even of his doings there is no hint, except only of his baptizing; and this was not performed by himself, but by the hands of his disciples. During these four or five months occurred the other annual feasts of the Jewish year,—the Pentecost and the Feast of Tabernacles. It is scarcely possible but that Jesus, being near to Jerusalem, and habitually observant of the

national customs, was present on these occasions in Jerusalem. Yet no mention is made of it. Nor is it said that he preached at all, or taught, or wrought a single miracle; and yet it is scarcely supposable that, after having entered on his ministry, he should leave so many months utterly blank. It has been suggested by Andrews that during this period may have begun his acquaintance with the family of Lazarus, which afterward constituted so remarkable a feature of his history, and was the occasion of a miracle which gave the last impulse to the zeal of his opponents, leading to his arrest and death.

If this reticence of the Evangelists arises from their peculiarly un-literary and non-historic genius, it is not unbecoming to the nature of Jesus. There was never so impersonal a person as he. Although to an extraordinary degree full of outward life and action, yet there was something in the elevation of his nature which abstracts our thoughts from the outward form of his life. As in the presence of a great picture we forget the canvas, the paint, and the brush, and think only of the events and objects themselves; so Jesus leaves upon our minds the impression not of the journeys, the acts, the words even, but of the temper, the nobility of soul, the universal truths of his life and teachings. He detaches himself from the world in which he lived and through which he acted, as the perfume of fragrant vines abandons the flowers in which it was distilled and fills the air.

Jesus was full of a generous enthusiasm for his own country and people. He was occupied until within two or three years of his death in mechanical labors peculiar to his place and time. He so shaped

his teachings as to include in them all the truths then unfolded among his countrymen, and he identified himself with the common people in the use of their customs, pursuits, domestic habits, and language; so that he was of all men a typical Jew, a Hebrew of the Hebrews. And yet his life, written by four Evangelists, themselves Hebrews, produces the effect, not of nationality, but of universality.

We do not think of him as a Jew, but as a man; and each race appropriates him, as if he interpreted their truest and deepest conception of manhood. That which was peculiar to his age and country seems to have withered and dropped away, as leaves do when they have nourished the cluster, which could not have ripened without them, but which, being grown, is unlike them in form, in color, and in flavor.

The only incident mentioned by the Evangelists in connection with Christ's stay in Judæa is that he baptized there. Yet it is expressly said, "Jesus himself baptized not, but his disciples." The use of water as a sign of ceremonial cleanness is as old as the institutes of Moses, and probably was borrowed from Egyptian customs. It may be said to be a custom almost universal among Oriental nations. It was natural that water should become in like manner a symbol and declaration of moral purity. In this important element, the baptism of John, the baptism of Jesus, and the baptism of the Apostles in the early Church are substantially one. There was, undoubtedly, a variation of formula. Paul says that John baptized a baptism of repentance, and made his converts promise obedience to the Saviour that was to come. No such formula could have been used in the presence

of the Saviour himself. Nor can we suppose that the apostolic formula, by which candidates were baptized into the name of the Father, the Son, and the Holy Ghost, could have been unfolded at this early period. But whatever the formula, and whatever the specific variations, all these forms of baptism were essentially one, and were but a token and announcement of moral changes begun or promised. It was of powerful influence in giving decision and definiteness to moral reformation. Good resolutions without action soon melt away. Mere purposes of a better life change easily to dreams and reveries. But men who have openly declared their withdrawal from evil, and their adhesion to virtue and piety, are committed before their fellows. After an open espousal of religion, that pride and vanity which before resisted, now fortify men's zeal.

It is, however, remarkable, that only in these early and obscure periods of his ministry, and while he was in John's neighborhood and surrounded by a community that had been aroused by that bold and stern reformer, did Christ continue in the use of baptism. There seems to have been a special reason why he should drop it. A dispute arose between John's disciples and those of Jesus "about purifying." What it was, is not said. It is supposed to relate to some form of baptizing. Where men had been trained in the school of the Pharisee, it would not be hard to find occasion of difference. The moral duty of accuracy in outward forms was the peculiar spirit of Pharisaism. Indifference to all religious forms, if only the interior reality be present, was the spirit of Christ. To him baptism was a secondary matter, incidental

and declaratory. It was not an initiation, but the sign of one. It conveyed no moral change, but it was the profession of one. It was an act which required a disclosure of feeling, the manifestation of a purpose, commitment to a vital decision; and so far as by this outward action men could be aided in the struggles of a new life, it was useful, — so far and no farther. Already Jesus had expounded to Nicodemus the inoperative nature of baptism as a mere sign of reformation: "Except a man be born of water *and of the Spirit*, he cannot enter into the kingdom of God"; which is saying, in effect, Do not rest in the mere fact that you have been baptized. John, indeed, baptized to repentance and reformation. That is but the lowest step; it is a mere shadow and symbol. Hast thou been baptized? That is not enough. Except a man be born of water AND OF THE SPIRIT, he cannot enter into the kingdom of God.

But this long dispute that had begun between the disciples of Jesus and of John is not ended yet. Which of two baptisms is best, — either of which is good enough as a symbol, and neither of which is good for anything else, — still engages good men in conscientious and useless controversy. The Jews who had been baptized by John thought, doubtless, that they had been better baptized than those other Jews who had been baptized by the disciples of Jesus. It is very likely that there was some slight difference in the way of handling the candidates. Doubtless the words spoken over them in the formula of baptism were a little different. But the Jews had been reared to a ceremonial worship, and had become very rigorous in the observance of each slightest particular of

an external service, lest the absence of any single particle would leave a leak through which all the virtue would run out. Ceremonialism tends to scrupulosity, and scrupulosity to superstition, and superstition is idolatry. To this day men are yet camped down beside the Jordan, disputing about baptism; and now, as then, in the full blaze of a system whose whole force is spiritual, disciples are divided, not even on an ordinance, but on the external method of its administration. Good men have intrenched their consciences behind an externality of an externality. Nor is the whole common spiritual wealth of Christianity able to unite men who have quarrelled over the husk and rind of a symbolical ordinance.

There came near being two sects. It needed only that the leaders on this question of baptism should take sides with their disciples effectually to split their common movement into two warring halves. Jesus, seeing the danger, not only left the neighborhood, but ceased baptizing. There is no record or hint from this day that any of his disciples, or even that his own Apostles, were baptized.

It is never easy for a master to see his authority waning and another taking his place. Therefore when on this occasion John's disciples resorted to him, saying, "He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and *all men come to him*," we see in his answer a disposition worthy of the forerunner of Christ. Only the noblest natures so rejoice in the whole work of God on earth that they are willing to "spend and be spent" for the sake of the common good. John's camel's hair and food of the wilderness were well

enough; his stern morality and burning zeal in reforming his people were commendable; but not all of them revealed his true nobility as did the reply of this unsectarian leader to his sectarian disciples: "I am not the Christ. I am sent before him. He must increase, I must decrease." Thus John yielded up his place, even as a flower falls and dies that it may give place to the fruit that swells beneath it. Nor ought we to lose the beauty of that figure which John employed: "The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." Jesus is the true bridegroom, I am only his groomsman; but I make his happiness my own!

The time had come for Jesus to leave Judæa. Warned by these disputes of the danger of a useless controversy, and perceiving as well that his opportunity was not yet ripe, he prepared to go home to Galilee. He felt the access of a larger power. He had thus far pursued his work in a tentative way, and without displaying those wonderful influences which so often afterward swept everything before him. But as when he came up from the Jordan the Spirit of God descended upon him; so a second time, now on the eve of his great missionary circuit, his soul was wonderfully replenished and exalted. He rose to a higher sphere. He took one more step back toward his full original self. A portion of that might and majesty which had been restrained by his mortal flesh was unfolding, and he was to work with a higher power and upon a higher plane than before.

By weaving together from the four Evangelists

the account of his departure, we shall get a clear view of the grounds on which the above remarks are founded.

"Now after that John was put in prison, and Jesus had heard that he was cast into prison, and when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples), he left Judæa, and departed again, and *returned in the power of the Spirit into Galilee.*"

CHAPTER XI.

THE LESSON AT JACOB'S WELL.

From Jerusalem to Galilee the shortest and in many respects the most interesting road ran directly north, along the highest ridge of the Judæan hills. This table-land was comparatively narrow. On the east, its flank was cut by deep ravines running down to the Jordan. On the west, another system of ravines ran down to the great maritime plain. Along the upper line between these gorges and valleys, the table-land was of variable breadth, and in the time of our Lord was clothed with trees and vines to an extent that can hardly be imagined by one who views it in its present barren and desolate state.

This region, including the ravines and valleys shooting down on either hand from the ridge, may be called the military ground of Palestine. At almost every step one might here recall some famous conflict. It was along this plateau that Joshua fought his chief battles. Here Saul triumphed, and here he was finally overthrown and slain. Over this ground the ark went in captivity to Philistia. David fought over every inch of this territory, hid in its caves, wandered in its wilderness, and at length secured peace from his enemies through their final overthrow and subjugation. In his day Jerusalem, wholly wrested from the Jebusites, became the capital of the nation, which reached

the summit of its prosperity under the brilliant but delusive reign of Solomon. The glory of that reign was autumnal, and presaged decay.

The very names of towns and cities on either side of this great road are histories. Ai, — the first city conquered by Joshua, — Gibeah, Mizpeh, Michmash, Gibeon, Beth-horon, Bethel, Gilgal, Shiloh, Shechem, and many others, could hardly fail to call up to any intelligent Jew a host of historic remembrances. At Bethel (Luz) Abraham pitched his tent, finding then, as is still found, excellent pasturage; and here he and Lot separated. This place was the annual resort of Samuel to judge Israel. Here Jeroboam set up the golden calf, when he designed to draw away the ten tribes from the worship of Jehovah. It was a place of eminent sacredness in Jewish history, and the prophet Amos (v. 5) sadly and solemnly predicts its ruin.

Under the palm-trees between Rama and Bethel, on the mount of Ephraim, the prophetess Deborah sat and judged Israel (Judges iv. 4, v. 12). It was hard by Bethel, but eastward, that our Saviour, near the close of his life, took refuge in the city of Ephraim — Ephron and Ophrah of the Old Testament — from the malice of his enemies in Jerusalem, and thence crossed over Jordan to Peræa. The names of Abraham, of Isaac, of Jacob, and of Joseph, — whose grave is near to Shechem, — are associated with every step of the way. The lapse of time has obliterated for us a thousand monuments and landmarks which must have been fresh and vital in the day when our Lord passed by them. Each bald rock had its tale, every ravine its legend, every mountain peak its history. The very trees, gnarled and lifted high on some signal hill,

brought to mind many a stirring incident. This was the road over which Jesus himself had gone in his childhood with Mary and with Joseph.

All modern travellers are enraptured with the beauty of the vale in which Shechem stands. Coming down from the Judæan hills, from among rocky passes and stinted arboreous vegetation, the contrast at once presented of luxuriant fields of wheat and barley, the silvery green of olive-trees, the fig, the oak, together with the company of singing birds, would fill the sensitive mind with delight. Van de Velde presents a striking picture, not only of the beauty of the vale of Shechem, but of the atmospheric appearance of Palestine in general, which is worthy of preservation.

"The awful gorge of the Leontes is grand and bold beyond description; the hills of Lebanon, over against Sidon, are magnificent and sublime; the valley of the hill of Naphtali is rich in wild oak forest and brushwood; those of Asher and Wady Kara, for example, present a beautiful combination of wood and mountain stream in all the magnificence of undisturbed originality. Carmel, with its wilderness of timber trees and shrubs, of plants and bushes, still answers to its ancient reputation for magnificence.

"But the vale of Shechem differs from them all. Here there is no wilderness, here there are no wild thickets, yet there is always verdure, — always shade, not of the oak, the terebinth, and the caroub-tree, but of the olive-grove, so soft in color, so picturesque in form, that for its sake we can willingly dispense with all other wood.

"Here there are no impetuous mountain torrents, yet there is water, — water, too, in more copious supplies than anywhere else in the land; and it is just

to its many fountains, rills, and water-courses that the valley owes its exquisite beauty.

"There is a singularity about the vale of Shechem, and that is the peculiar coloring which objects assume in it. You know that wherever there is water the air becomes charged with watery particles, and that distant objects, beheld through that medium, seem to be enveloped in a pale blue or gray mist, such as contributes not a little to give a charm to the landscape. But it is precisely these atmospheric tints that we miss so much in Palestine. Fiery tints are to be seen both in the morning and the evening, and glittering violet or purple-colored hues where the light falls next to the long, deep shadows; but there is an absence of coloring, and of that charming dusky haze in which objects assume such softly blended forms, and in which also the transition in color from the foreground to the farthest distance loses the hardness of outline peculiar to the perfect transparency of an Eastern sky.

"It is otherwise in the vale of Shechem, at least in the morning and the evening. Here the exhalations remain hovering among the branches and leaves of the olive-trees, and hence that lovely bluish haze.

"The valley is far from broad, not exceeding in some places a few hundred feet. This you find generally enclosed on all sides: there likewise the vapors are condensed. And so you advance under the shade of the foliage along the living waters, and charmed by the melody of a host of singing birds, — for they, too, know where to find their best quarters, — while the perspective fades away, and is lost in the damp, vapory atmosphere."[1]

[1] Van de Velde, I. 386, as quoted by Stanley.

At no other spot in Palestine, probably, could Jesus have more fitly uttered his remarkable doctrine of the absolute liberty of conscience from all thrall of place or tradition than here in Shechem, where the whole Jewish nation, in a peculiar sense, had its beginning. It was here that the great patriarch, Abraham, made his first halt in Canaan, coming down from Damascus and from Ur of the Chaldees, before any regular village existed except the huddled tents of Bedouins. Here he built an altar and worshipped. That faint smoke which lay in the air but for a moment against the background of Gerizim or Ebal was the prophecy of myriads of sacrificial fires in after ages, kindled in this land by his posterity, to that God who was then for the first time worshipped in Palestine. From Abraham to Christ had been a long and weary way; but now the Messiah was come, the last sacrifice. Thenceforth neither in this mountain nor yet at Jerusalem should men worship God, but under every sky, in every spot where a true heart yearned or suffered.

It was here that Jacob first pitched his tent, having parted from Esau in safety, and come down to the Jordan through the valley cleft by the river Jabbok. "And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it EL-ELOHE-ISRAEL." When the Israelites returned from Egypt and crossed the Jordan, they lay for a time in the valley, thrusting out an arm, as it were, to destroy the chief cities on the hills between what is now Jerusalem and Shechem. But the first permanent removal of the whole camp into the interior

brought them to this vale, and here they discharged their sacred trust, and buried the bones of Joseph near the foot of the mountain. It is one of the few burial-places of the earlier heroes of the Hebrews which may be regarded as having been accurately preserved by tradition.

It was in this vale, and in the presence of these mountains, Gerizim on the south and Ebal on the north, that the most august assembly which history has ever recorded was gathered together. Before the tribes were separated and sent to their respective allotments of territory, while yet the people were living a camp life, — a vast camp of three million souls, — a movable city, a wandering state, a nomadic commonwealth, — it seemed desirable to produce upon their memory and their imagination a solemn impression, that should not wear out for generations, of their especial calling, of their eminent moral duties as a peculiar nation, the people of Jehovah.

Into the narrow plain of Shechem came the whole nation. On the north stood precipitous Ebal, over against it on the south was Gerizim. The tribes were divided. Six tribes drew around the base and lined the sides of the one mountain, and six swarmed up, a million and a half of men, women, and children, upon the other; the ark, the priests and Levites, standing midway between the two great mountains. Then the nation, with a dramatic solemnity unparalleled, entered into a covenant with God. All other historic assemblages sink into insignificance compared with this. For grandeur it can be equalled only in the representation of the great final Judgment day and the gorgeous Apocalyptic visions. The whole

Law was read by the Levites, to its last words. Nor, from the accounts of travellers, can there be a doubt that in the clear air of Palestine the human voice could make itself distinctly audible through all the vale and the mountain galleries, crowded with three million people. The most striking, as doubtless it was the most thrilling, part of the service followed the reading of the Law. Moses had drawn up an inventory of blessings which should come upon the people if they kept the law; and twice as many curses, of extraordinary variety and bitterness, if they were unfaithful to the Law. As each blessing was promised, all the people on Gerizim shouted a cheerful AMEN! To the curses, a sullen AMEN! was echoed back from Ebal. Thus the mountains cried one to the other, like the sound of many waters, in thunders of curses and of blessings.

For a long time Shechem served as a kind of capital; and even after Jerusalem had become the chief and royal city, coronations took place at Shechem, as if it had a relation to the nation's history which gave it peculiar sanctity.

Samaria was inhabited in the time of Christ by the descendants of heathen nations, sent thither by the king of Babylon to replace the Jews, of whom the land had been stripped bare by Shalmaneser, B. C. 721. They had, however, endeavored to adopt the Jewish worship without entirely relinquishing idolatry. Being repelled by the Jews from all participation in the building of the Temple at Jerusalem, they had built a temple of their own upon Mount Gerizim, and claimed for it a sanctity even greater than that of Jerusalem. The enmity between the Jew and the Samaritan rose to such a pitch that they refused all intercourse with

each other. The education of the Jew made him a very determined hater, and every patriotic impulse and the whole fervor of his religious feeling quickened and intensified the hatred and contempt with which he looked upon a mongrel race who practised idolatry, the greatest crime known to the Jew, under the pretence of a rival worship of Jehovah. There is no passion so strong in human nature as an educated religious hatred. It was this national abhorrence that gave such audacity to the parable of the Good Samaritan, uttered by our Lord, and that marks the interview at Jacob's well.

There is no means of determining with exactness at what time of the year Christ passed through Samaria, and consequently scholars fix the time all along from November to March. We incline to the opinion that it was not far from December. With his few disciples, Jesus came from the mountain of Ephraim into the plain of Shechem, and of course approached the passage between Gerizim and Ebal at its eastern end. Robinson says that Jacob's well is "on the end of a low spur or swell running out from the north-eastern base of Gerizim, and is still fifteen or twenty feet above the level of the plain below." The whole region around is alive with natural springs. Seventy distinct fountains have been counted, some of them gushing with such force and abundance, that, after supplying many houses and gardens, the waste water is still sufficient to turn small mills.

This very abundance of springs has given rise to the doubting question, Why should Jacob dig a well ten feet in diameter, to the depth of eighty-five feet, through solid rock, for the sake of obtaining water,

when already water bubbled up in extraordinary abundance on every side? The reason doubtless was, that these natural fountains were already in possession of the native population, who would be jealous of a foreigner whose vast herds and flocks, and whose household servants and trained bands, indicated a power and prosperity which they did not altogether enjoy. In that land a well-spring was a valuable private property, held by families and tribes very much as coal and iron mines and water-powers are, in our day, owned by companies. Besides, in the watering of Jacob's great flocks there would be peculiar danger of quarrels and conflicts with native herdsmen. It was like Jacob — a pacific and sagacious manager, better fitted for keeping out of danger than for the display of courage and the love of fighting — to provide a well of his own, and thus to secure at the same time peace with his neighbors and personal independence. This well is among the few memorials of the patriarchal period about which tradition is hardly suspected of lying. It is safe to accept it as a gift to posterity from the very hands of the most politic and worldly-wise of all the Jewish patriarchs. Around it his own flocks have flourished. He has himself stood at evening to see the eager herds rushing to the stone troughs to slake their thirst. In that burning land thirst was a torment, and its relief a great luxury. Indeed, there are few of the lower sensations of enjoyment known to man that equal the cup of cold water in the hour of thirst. And he is not fit for pastoral life who does not take pleasure in watching animals drink. We may be sure that Jacob often stood by the watering-troughs to direct the orderly administration

of things, and to watch the scene with quiet satisfaction. Eagerly the cattle plunge their muzzles deep in the water. They lift their heads for breath, the drops falling back to the trough, flashing in the evening light like opals. They drink again. They toss the water now with their lips in play. They draw large draughts and stand long without swallowing, as if to cool their throats, and slowly turn away, now full satisfied, to couch down, with long-drawn breath, and rest for the night. It were well for us if these simple rural tastes could supplant the feverish pleasures of untimely hours in crowded towns, where less of nature and more of man work corruption of taste and of morals.

We love to think of this old well and its long work of mercy. Through hundreds and through thousands of years at its brink have stood old men, little children, weary pilgrims, fair maidens, grim warriors, stately sheiks, dusty travellers,— all sorts and conditions of the East and of the West. It gave forth its water to the good and bad alike. It not improbably crowned its beneficence by furnishing to the prophet the suggestion of "wells of salvation," which in time were transferred to the ideal city, the great overhanging Home of mankind; and the message of God in the Revelation closes with the voice of one crying to the whole earth, for all time, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

On the route which Jesus had chosen from Judæa to Galilee "he must needs pass through Samaria." It was the shortest and easiest road. Yet such was the

animosity of Jews towards Samaritans that for the most part the Jews preferred the circuitous road through Peræa, east of the Jordan. The December sun was not so fervid as to forbid travelling through the whole day. It was about noon when Jesus came to Jacob's well. There was a stone platform about it, and doubtless other provision was made for the comfort of travellers. Here Jesus rested while his disciples went on to Sychar to buy food. The town of Shechem, like its modern successor Nablous, was two miles from the well, and Sychar was probably the name for a neighborhood attached to Shechem, but much nearer to the well. Every considerable place will be found to have nicknames for such outlying settlements, and Sychar was probably such a one.

Jesus had not been long there before a Samaritan woman approached to draw water, and was surprised that a stranger, and he a Jew, should say to her, "Give me to drink." Although an easy, good-natured creature, and too fond of society, no one should say that she had not shown a proper spirit in standing up for the right of all Samaritans to hate Jews! "How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria?"

Christ was conscious of the contrast in himself between appearance and reality. He felt the Divine nature within, yet to the eye there was no divinity. The woman's reply touched that consciousness of his real superior existence. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water."

We see in this conversation again the very same

subtile play of thought between the material and its spiritual counterpart which was shown in the conversations with Nicodemus and with the questioners in the Temple. Jesus seems like one who thought on two different planes. He recognized the qualities and the substance of this world as they appeared to his followers, while their outcome and value and meaning in the spiritual life was his real and inner interpretation of them. This doubleness we often see in parents, or in benevolent teachers of children, who go along with the child's understanding, and yet perceive that things are not as the child thinks them to be, and their consciousness plays back and forth between the child's imperfect sense of truth and their own truer judgment of reality.

Jesus seemed to the woman to be talking about real water. The term "living water" has not necessarily a spiritual significance. Living water was perhaps to her ears spring-water, for nothing seems more alive than running water; and her mind was divided between respect and curiosity. At any rate, she now bethinks herself of his title, and calls him Master, or, as in the English version, Sir. "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?" And then looking upon the traveller, and in her mind contrasting his helpless appearance with the grand ideas entertained by her people of the old patriarch Jacob, she adds, with a spice of humor, "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" Without doubt, she regarded this answer as peculiarly effective from a Samaritan to a *Jew*, inasmuch

as she had given him to understand, Jew as he was, that Jacob was also the Samaritan's father, and that the detested Samaritan owned the patriarch's very well, so that thirsty Jews were obliged to come begging a drink of the very people whom they despised as outcasts from Israel and out of covenant with God. If such was her feeling, the reply of Jesus put it all away, and brought her to a different mind. Without noticing her implied taunts, and now beginning to let her see that he was not talking of the water in Jacob's well, but of some other, — what other she could not imagine, — he said: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

As the body thirsts, and is contented with water, so there is for unanswered yearning, for unsatisfied desires, for all that restlessness and craving of feeling, for the thirst of the soul, a living water which shall quiet them; not as water quiets the body, that thirsts again in an hour, but with an abiding and eternal satisfaction. This is indeed that "gift of God" which, had she known, would have made her suppliant to him. Even yet how few know it! How few among Christian believers have entered into that rest of soul, that trust and love, which come from the Divine Spirit, and which, when once the Holy Spirit has fully shined and brought summer to the soul, will never depart from it, but will be an eternal joy!

None of all this, however, did she understand. Perhaps, while Christ was speaking, she revolved in her mind the convenience of the new sort of water which

this man spoke of, and what a treasure it would be if, when the summer came on, she need not trudge wearily to this well. At any rate, she seems to have replied in a business-like spirit: "Sir, give me this water, that I thirst not, neither come hither to draw." There are many like her, who would be glad of such a Divine gift of religion as should take away all labor and trouble of Christian life. "That I come not hither to draw" is the desire of thousands who want the results of right living without the trouble of living aright.

But it was time to bring home the truth to her conscience, instead of discussing themes which this poor pleasure-loving creature could understand even less than Nicodemus. As if he were about to comply with her request for this gift of living water, (by which very likely she understood that he would discover to her a new and near spring, bubbling up close at hand near her dwelling,) he says to her pointedly, "Go, call thy husband." There must have been in the tone and manner something which startled her; for evidently this adroit woman was, for the moment, thrown off her guard. Instead of waiving the demand, or seeming to evade it, she with some sense of shame hastily replied, "I have no husband." Like an arrow well aimed from a strong bow the words of Jesus struck home to her conscience. "Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

It was but a second of confusion. The woman was of nimble thought, and had been practised in quick ways. There is great diplomacy in her recog-

nizing the truth of the allegation in a way of compliment to this stranger, rather than of shame to herself: "Sir, I perceive that thou art a prophet." And then, with fluent dexterity, she eludes the personal topic and glides into the stock argument between the Jew and the Samaritan. Nor can we help noticing the consummate tact with which she managed her case. "Our fathers worshipped in this mountain." And there, right before them, rose Mount Gerizim, its temple blazing in the midday sun, and beginning already to cast its shadows somewhat toward the east. The argument, too, of "our fathers" has always proved strong. Opinions, like electricity, are supposed to descend more safely along an unbroken chain. That which "our fathers" or our ancestors believed is apt to seem necessarily true; and the longer the roots of any belief, the more flourishing, it is supposed, will be its top. "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." This was the bone of contention. Worship had ceased to be the offering of the heart, and had become a superstition of places and external methods.

The reply of Jesus is striking in its appeal to her for credence: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." This answer was not in the spirit of the Greek philosophy, which was the parent of scepticism; nor in the Oriental spirit, which was full of superstition; nor in the Roman spirit, which was essentially worldly and unreligious; and far less did it breathe the contemporary Jewish spirit, whether of Pharisee or of Sadducee. It expresses the renunciation of the senses in worship. It throws

back upon the heart and soul of every one, whoever he may be, wherever he may be, the whole office of worship. It is the first gleam of the new morning. No longer in this nest alone, or in that, shall religion be looked for, but, escaping from its shell, heard in all the earth, in notes the same in every language, flying unrestrained and free, the whole heavens shall be its sphere and the whole earth its home.

But, for a moment restraining these imperial views, Jesus declares that in so far as the truth taught at Mount Zion is to be compared with that at Gerizim, Jerusalem is nearer the truth of God than Shechem. "Ye worship ye know not what: we know what we worship; for salvation is of the Jews." He thus authenticates the religion of the old dispensation, identifies himself with the Jews as distinguished from the Samaritans, and witnesses to the essential truth of their views of God and of Divine government. Resuming again the theme of religion set free from all external constraints and all superstitions of place and method, he adds: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth." Henceforth religion shall be personal, not official.

Sobered by the impressive manner of Jesus, and having an indistinct feeling of a great truth in his teaching, the woman waives the dispute, and, catching at his repeated allusion to the new coming future, safely closes her part in saying, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I

that speak unto thee am he." But just then came the disciples, and we have never ceased to wish that they had stayed away a little longer, for the conversation had reached a point at which one is breathless for the next sentence. The disciples were curious and surprised to find their Master thus engaged, and would have asked inquisitively what he was talking about; but there was something in his manner which checked familiarity. "No man said, Why talkest thou with her?"

Whether Jesus received at the hands of the woman the coveted draught of water, we know not. Carried away by the thoughts of the new heaven and the new earth, in the glorious efflux of the spirit of life and liberty he may have forgotten his bodily thirst.

It is certain that the excitement of his soul so wrought upon his body as to take away his desire for food, for, when his disciples urged him to eat, his enigmatical reply was, "I have meat to eat that ye know not of." And they, in their simplicity, asked whether any one had brought food to him. Then he declared that not bread, but work, was his food. He felt the power of the Spirit. His own spirit was kindled, and streamed forth toward the field of labor, which was ripe and waiting for the sickle of the truth. The vale of Shechem was famous for its grain-fields. They stretched out before his eye in the tender green of their first sprouting. Seizing the scene before him, as he was wont to do for figure, parable, or theme, he said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest."

Thus, while his words seemed to hold on to the visible field of young grain, his meaning had really glanced off to the transcendent field of moral life. We saw the same method in his reply to the scribes in the Temple, and we shall find it a peculiarity of his genius, which appears in all the Gospels, but which John alone seems to have reproduced fully.

The woman was profoundly affected by the surprising interview. She hastened back to her friends, not to boast a triumph, but to call them out to see a man "that told me all things that ever I did." There are certain experiences which stand for the whole of one's life. It may be a great love, or a great defeat and mortification, or a great crime, or a measureless sorrow, or a joy lost irrecoverably; whatever it may be, there are experiences which epitomize our whole life, and represent to our memory the very substance of life, everything besides being incidental and accessory. And he that touches that hidden life seems to have revealed everything. This woman's domestic career had been such as to show the channel in which her nature ran. A single sentence told her that the stranger knew her spirit and disposition. It was not his words alone, but with them there was a judicial solemnity, a piercing eye that seemed to her to search her very soul, a manner which showed that he sorrowed for her, while he was exposing her career. And yet she had lived unabashed and content with herself. The whole narrative shows a woman not utterly sunk in evil, careful yet of appearances, — a woman quick of thought, fertile in expedient, and possessed of much natural force, — just such a one as might have had five husbands.

Love had not taught her delicacy or purity. One does not think pleasantly of five successive marriages, and is not surprised that her last choice had not even the pretence of marriage. Yet this shrewd but pleasure-loving woman could not refrain among her townspeople from crying out, "Is not this the Christ?" Thereupon the citizens rushed out "and came unto him"; they surrounded him with entreaties — he too a Jew, and they Samaritans! — that he would come home with them and tarry. For two days he stayed with them. His works and his discourses are not recorded. The effects of them, however, are: many believed; many whose curiosity had been excited by the enthusiasm of the woman exchanged curiosity for a moral conviction that this was indeed the Christ, the Saviour of the world.

We thus behold Jesus at the beginning of his more open ministry setting himself against the secularization of the Temple and the superficial morality of the Pharisee, turning his back upon Jerusalem, and with it upon the strongest national passion, namely, the sense of superlative Jewish excellence, and the bitter hatred of Gentiles, and, above all other Gentiles, of the Samaritans. Patriotism among the Jews had lost all kindliness, and was made up of intense conceit and hatred. To resist this spirit, according to all worldly calculations, was to subject himself and his cause, in the very beginning, to overwhelming obloquy. Of this Jesus could not have been ignorant. He needed no experience to teach him that his countrymen, by a vicious interpretation of their Scriptures, and by their peculiar sufferings in captivity and under the yoke at home, had come to regard a malign and bitter

hatred of all Gentiles not only as compatible with religion, but as the critical exercise of it, as the fulfilment of its innermost spirit. "Thou shalt love thy neighbor, and hate thine enemy."

Even common prudence, the simple instinct of safety, would have inclined a mere man to avoid offending, at any rate on the threshold, the strongest impulses of the most religious portion of his people, especially when it needed only that he should take the right-hand road and go by the valley of the Jordan, or through Peræa to Galilee, instead of going through Samaria. But he chose to go through Samaria. When a woman doubly abhorrent to the precisionists — both as a Samaritan and as one of loose morals — drew near him, he asked the boon of water, and thus gave her leave to enter into conversation with him, and treated her, not as a sinner, but as a human being, all the more needy because she was culpable; he sent his disciples to buy food at a Samaritan town, though "the Jews have no dealings with the Samaritans"; and finally, though right from Jerusalem and from the Temple, to the horror of every right-minded Pharisee he accepted the hospitality of the Samaritans, slept under their roofs, ate at their tables, taught in their streets, and altogether treated them as if they were as good as Jews!

Here, then, "the middle wall of partition" began to be broken down. In the Temple, between the Court of the Gentiles and the next inner court described in our last chapter, was a marble screen or curiously carved fence, some two feet high, beyond which no Gentile could venture. Had a Samaritan put his foot inside of that "wall of partition" he would have been

whirled away in a fury of rage, and stoned to death in the twinkling of an eye. But Jesus was treading down that partition wall. He that was himself the spiritual counterpart of the Temple was admitting Samaritans within the pale of Divine sympathy and love.

This visit in Samaria is of singular importance, at the opening of Christ's ministry, in two respects: first, as a deliberate repudiation and rebuke of the exclusiveness of the Jewish Church; and secondly, and even more significantly, as to the humane manner of his treatment of a sinning woman. He knew her tainted life. He knew that the whole world smiles upon the act of degrading a woman, and that the whole world puts the double sin upon her alone, hardly esteeming her paramour guilty at all, but counting her sin utterly unforgivable. He who afterwards said, "The publicans and harlots shall go into the kingdom of God before you," here made it manifest that sin does not remove the sinner from Divine sympathy and love. Christ treated not this careless, shrewd, dexterous woman of the world with scorn or bitter rebuke. He made himself her companion. That which was Divine in him had fellowship with that which was human in her. His soul went out to her, not as a fire to consume, but as a purifying flame. This experience was a fit prelude to his now opening public life. It was the text from which flowed two distinguishing elements of his ministry,—sympathy for mankind, and the tenderest compassion for those who have sinned and stumbled. It revealed God's heart, sent the prophetic beam of reconciliation to each soul, and was the promise of that one family in

Christ Jesus that was to comprise every nation and people on the globe.

It has been objected to this narrative, that it is not probable that Jesus would have gone into such profound discourse with a woman, a stranger, not capable of understanding his meaning, and wholly unworthy, in any point of view, of receiving such attention. It certainly is not probable, if we reason according to the common tendencies of human nature. Men reserve their fine speeches for fine men, and their philosophy for philosophers. Had the mission of Christ followed human notions, it would have differed in every particular from its real history. But certainly this elevated doctrine delivered to the light-living woman of Samaria is in strict analogy with the other acts of Jesus. Modern critics are not the first to make such objections to his career. His contemporaries reproached him for this very thing, namely, consorting with publicans and sinners, and he made the noble reply, "I came not to call the righteous, but sinners, to repentance." If to any this familiarity seems discordant and repulsive, they have occasion to look well to their own hearts. Such a course would be apt to offend pride and spiritual conceit; it could not but harmonize with a spirit of pure benevolence.

It is interesting to contrast these two conversations of Jesus, that with Nicodemus and that with the nameless woman of Samaria. Nicodemus was a man of rank and consideration; the woman was of the lower order of an outcast people. He was cultivated, reflective, and eminently moral; she was ignorant, unspiritual, and unvirtuous. Far apart as they were in all external proprieties, both of them had been caught in

the snare of selfishness. He had built up a life for himself, and she for herself. He was selfish through his intellectual and moral nature, and she through her senses and passions. Outwardly they were far apart; as a member of society she fell sadly below him; but in the sight of God both were alike sinful. It was not needful to argue this with her; conscience already condemned her. But to Nicodemus it was necessary to say, "Ye must be born again." He was probably more surprised at the truth when he understood its spiritual meaning than when he stumbled at it as a physiological proposition. There is but one message to the high and to the low. All are crude, undeveloped, sinful. Only by the Spirit of God can any one rise to that true life, whose fruit is truth and purity, joy and peace.

We are not to claim originality for the truths disclosed in the discourse at the well. The spirituality of God, the fact that religion is an affection of the soul, and not a routine of action, — that God is a universal God, the same everywhere, accessible to all of every nation without other labor than that of lifting up pure thoughts to him, and that he dwells in heaven yet is present everywhere, so that no one need seek him on the high mountain, nor in any special temple, but may find him near, in their very hearts, — this was taught by all the prophets, — by Samuel as really as by Isaiah, by Moses as clearly as by his successors.

But the knowledge was practically lost. If the clearer minds of a few discerned it, yet it was to the many indistinct, being veiled, and even buried, by the ritual, the priestly offices, and the superstitious sanctity given to temples and altars. Men felt that

in some mysterious way they derived a fitness to approach God by what the altar, the priest, or the influences of the sacred place did for them. That a holy God demanded purity in those who approached him, they knew; but they did not realize that he himself purified by his very presence those who came to him.

The filial relationship of every human heart to God did not enter the moral consciousness of men until they learned it in Jesus Christ. In him every man became a priest, his heart an altar, and his love and obedience the only offerings required. Men were loosed from the ministration of ordinances, of rituals, of days, moons, and the whole paraphernalia of a gorgeous and laborious external system, and henceforth the poor, the untaught, the sinful, had a God near at hand and easy of access. He was no longer to be regarded as a monarch, but as a Father. No longer was it to be taught that he reigned to levy exactions, but to pour boundless treasure out of his own heart upon the needy. God sought those who before sought him. The priest stood no nearer to God than the humblest peasant. God was as near to the Magdalen as to the Virgin Mary. He was presented to the heart and imagination as the great Helper.

The qualification for approach to him was simply NEED. They stood nearest to Divine mercy that needed most.

CHAPTER XII.

EARLY LABORS IN GALILEE.

BAD as the Samaritans were esteemed to be by the Jews, they excelled the people of Jerusalem both in cordial reception of the truth and in hospitality. There is no narrative of Christ's words or actions during the two days which he was persuaded to tarry in Samaria, but some idea may be formed of his teachings from the conversations held with Nicodemus and with the Woman at the Well. The lost discourses of Jesus were far more numerous than those which have been preserved, and one cannot refrain from regret that so much inimitable teaching served but the purpose of the hour, and passed out of mind without an authentic memorial.

Leaving Samaria, he bent his steps toward Galilee as toward a shelter. Although it was like drawing near to his home, yet his original home, Nazareth, seems never to have had attractions for him, or to have deserved his regard. He gave as a reason for not returning there, that a "prophet hath no honor in his own country." But he was cordially received in other parts of Galilee. The echo of his doings in Jerusalem had come down to the provinces. Many Jews from this region had been at Jerusalem, and had both heard him and seen his works. What was probably more to the purpose, they had heard the opinions of the chief men of the Temple, who, though in watchful suspense, were

hoping that he might prove to be the longed for Leader and Deliverer. The tacit approval of the Scribes and Pharisees of Jerusalem would go far with the devout provincial Jews.

Probably attracted by the cordiality of friends in Cana, where he had wrought his first miracle, Jesus repaired thither. But he had now become a celebrity. It was known in all the region that he had returned from Jerusalem. And here we come upon one of those striking scenes of which we shall see so many during his career, — pictures they seem, rather than histories. Out of the nameless crowd some striking figure emerges, — a ruler, a centurion, a maniac, a foreign woman. Under the eye of Christ these personages glow for a moment with intense individuality, and then sink back into obscurity. No history precedes them; no after account of them is given. Like the pictures which the magic lantern throws upon the screen, they seem to come from the air and to melt again into nothing; and yet, while they remain, every line is distinct and every color intense.

Such a picture is that afforded by the courtier of Capernaum. A "nobleman" he is miscalled in the English version; probably he was only a house-officer under Herod Antipas, but with some pretensions to influence. In common with others, he had heard of Jesus; and, as rumor always exaggerates, he doubtless supposed that the new prophet had performed more cures than at that time he had done. This officer, who would at other times have listened to Jesus only as a fashionable man would listen to a wandering magician, for the diversion of a spare moment, had a son lying at the point of death with a fever, — that plague of

VICINITY OF NAZARETH & CAPERNAUM, GALILEE
SEA OF GALILEE
PLAIN OF ZEBULON
Sufsafa
Kadita
el Mughar
Kasr Abu Sifri
el Mansurah
Jeb Jurmak
Benit
el Khatamah
Sukeik el Mujalimi
el Jurmuk
Meiron
Zeitun
Biria
Furun
el Mughar
Kefr Surieh
Jeb Zabud
Jauneh
Castle
T. el Kasab
Beit Jinn
Kahaly
Deir el Asad
es Sumur
T. Abara
Pool
el Baneh
Kefr
RAMAH
Tell
Mejdel Kerum
Ain Hazur
Kefr Anan
Birket Ram
JULIAS
GARARA
HAZOR
Rubasy
HORAZIN
BETHSAIDA
Sulameh
Meiher
Yakuk
HUKKOK
Kefr Shiny
CAPERNAUM
Ain Tabiga
Ain Tiny
SOGANE
Deir Hanna
el Mansura
Tell Rubudiyeh
el Minyeh
ARABA
Hazwa
BETHSAIDA
Shusheh
JOTAPATA
Ain Mudawwarah
CANA
Kana el Jelil
Well
Well
el Buttauf
Kulat Ibn Maan
MAGDALA
el Mejdel
Hattin
ARBEL
Ain el Boriden
RIMMON
Nimrin
Kurn Hattin
Well
Taran
Meskarah
K. Lubieh
TIBERIAS
Tabariyeh
Hot Baths
Ain el Hamra
Ephraim
Iphra
Lubieh
Kefr Kenna
Kefr Sabt
Gadis
el Meshed
Dameh
Besum
Khurbeh
TARICHEA
K. et Tuja
Hazeiheh
Beit Jeen
Semakh
NAZARETH
Kefr Jemr
HIABOR
Kuel Tur
Shura
Mather
Monsurah
Ford
Tell
Reburieh
CHESULLOTH
Um el Gannim
Hadathy
el Abadiyeh
Iksal
ULAMA
Anlam
Jifat
Demmeh
el Bumbaa
Hot Spr
Um Ke
Mujeidil
Line of Precipitation
ENDOR
GADARA
el Mezraah
Tumrah
el Bireh
Br. Mejamieh
NAIN
Neilut
Kaukab el Hawa
Dulbe
Kefr Naukah
K. Yohna
Kefr
Selvon
el Althieh
Sulem
SHUNEM
Um el Taiyibeh
Jebul
Nesieh
T. Osheh
Kumiyeh
Marusus
Mudieh
Shutta
JIZREEL
el Arbein
Sundela
Nuris
es Saudeh
Merkab
Mezar
K. Jedaideh
Arabuneh
Zamuth
Beisan
BETH SHEAN
SCYTHOPOLIS
Mukeibileh
Jelamuh
Araneh
Fuliua
esh Shuk
Dabburat
Beit Kad
Tubakat Fahil
PELLA
K. Adan
Jelbon
GILBOA
Um el Ashera
Jarra
GINEA
REHOB
Rehab
EN GANNIM
Ain Jalud
Sinjar
Jenin
Dothan
Kefr Dan
Kefr Kud
Kefr Bud
Kefr Ra
Kefr Ka
Kefr Ka
Kefr Ka

Capernaum. Sorrow makes men sincere, and anguish makes them earnest. The courtier sought out this Jesus; and as in critical danger the proudest men are suppliant to the physician, so he "besought him that he would come down and heal his son." To heal that boy was easy; yet, as if the boon were far too small for the generosity of his heart, Jesus purposed not only to restore the child to his parent, but to send back a more excellent father to the child. And so, that he might awaken his better nature and prepare him to receive the bounty, not as a matter of course but as a gift of God, he dealt with his petitioner as fond parents do with their children, when they excite their eagerness and their pleasure by holding the coveted gift above their reach, and cause them to vibrate between desire and doubt. "Except ye see signs and wonders, ye will not believe."

The mere thought of losing his boy through an unbelieving spirit seemed to touch the father's very heart, and without protestations he showed his faith by bursting out into an agony of imperious persuasion: "Sir, come down ere my child die!"

It was enough. The fountain was stirred. Jesus did better than he was asked. Instead of going to Capernaum, twenty-five miles distant, his spirit darted healing power, and he dismissed the believing parent: "Go thy way; thy son liveth."

That the father believed truly is plain in that he accepted the word without a doubt, and turned homeward with all haste, as one who fears no evil. It was about one o'clock when the conference with Christ took place; and the next day in the afternoon, as he was on the road, his servants met him with "Thy

son liveth," and upon inquiry they informed him that "yesterday at the seventh hour the fever left him." This is the more remarkable, because it departed in the very heat and glow of the day, as well as at the very hour when Jesus said, "Thy son liveth." From that moment the courtier became a believing disciple, and with him his whole household. Thus the passing sickness of one is blessed to the spiritual restoration of a whole family. Sorrows are often precursors of mercy. Those are blessed troubles which bring Christ to us. But for that boy's deathly sickness, the father might have missed his own immortality. By it he saved his own soul and the souls of his household, and not only recovered his son, but dwells with him eternally. For "himself believed, and his whole house."[1]

But the time must come when Jesus should preach in the town where his childhood and much of his early manhood were spent. Not long after this act of mercy to the servant of Herod, Jesus came to Nazareth. On the Sabbath he entered the synagogue familiar to him from his youth. The scene which took place is one of the most remarkable in this period of his his-

[1] Many commentators have supposed that this incident is the same as that recorded by Matthew and Luke. (Matt. viii. 5 – 13; Luke vii. 1 – 10.) But the differences are utterly irreconcilable. In one case it was a Roman centurion, in the other an officer of Herod's household, that solicited Christ's interference. The courtier's *son* was sick; the centurion's *servant*. The centurion sent the elders of the Jews to Jesus; the courtier came himself. The courtier besought Christ to come to his house, but his child was healed from a distance; Jesus offered to go to the centurion's house, but, with extreme humility, that officer declared himself unworthy of such a guest, and besought him, with a striking military figure, to heal his servant by a word. The points of resemblance are few, and such as might easily occur where so many miracles were wrought. The divergences are so marked that to make the cases one and the same would introduce difficulties where none really exist, except in the imagination of commentators.

tory. His life was imperilled in an unlooked for uproar which broke out in the synagogue when he was conducting the service. For the Jewish synagogue had no ordained and regular minister; the ruler, and in his absence the elders, twelve of whom sat upon the platform where the reading-desk was placed, called from the congregation any person of suitable age and character who could read fluently and expound with propriety the lessons of the Law and the Prophets.[1]

[1] We quote a brief extract from Kitto's *Biblical Cyclopædia* (Art. "Synagogue," by Christian D. Ginsburg), to illustrate the reading of the Scriptures by Christ: —

"To give unity and harmony to the worship, as well as to enable the congregation to take part in the responses, it was absolutely necessary to have one who should lead the worship. Hence, as soon as the legal number required for public worship had assembled, the ruler of the synagogue, or in his absence the elders, delegated one of the congregation to go up before the ark to conduct divine service.

"The function of the apostle of the ecclesia was not permanently vested in any single individual ordained for this purpose, but was alternately conferred upon any lay member who was supposed to possess the qualifications necessary for offering up prayer in the name of the congregation. This is evident from the reiterated declarations both in the Mishna and the Talmud.

"Thus we are told that any one who is not under thirteen years of age, and whose garments are not in rags, may officiate before the ark; that 'if one is before the ark (ministers for the congregation), and makes a mistake (in the prayer), another one is to minister in his stead, and he is not to decline it on such an occasion.' 'The sages have transmitted that he who is asked to conduct public worship is to delay a little at first, saying that he is unworthy of it; and if he does not delay he is like unto a dish wherein is no salt, and if he delays more than is necessary he is like unto a dish which the salt hath spoiled.'

"How is he to do it? The first time he is asked, he is to decline; the second time, he is to stir; and the third time, he is to move his legs and ascend before the ark. Even on the most solemn occasions, when the whole congregation fasted and assembled with the president and vice-president of the Sanhedrim for national humiliation and prayer, no stated minister is spoken of; but it is said that one of the aged men present is to deliver a penitential address, and another is to offer up the solemn prayers.

"It was afterwards ordained that, 'even if an elder or sage is present in

On the morning of the Sabbath referred to, Jesus was called to conduct the service. After the liturgical services were finished, which consisted of Psalms and prayers, said and chanted responsively by the reader and the congregation, he proceeded to read the lesson for the day from the Prophets. It so happened that Isaiah was read, and the portion for the day contained these remarkable words, mainly as rendered in the Septuagint: —

"The spirit of the Lord is upon me,
Because he hath anointed me to preach the gospel to the poor;
He hath sent me to heal the broken-hearted,
To preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To preach the acceptable year of the Lord."

To understand the force of these words, one must read the context in the sixtieth chapter of Isaiah, and consider that it is the culmination of all the glowing promises of this great prophet respecting the Messiah. When Jesus had finished reading and had shut the book, there seems to have come over him a change such as his countenance often assumed. Before he uttered a word further, such was his appearance that "the eyes of all them that were in the synagogue were fastened on him." Nor was the wonder decreased when he broke silence, saying, "This day is this scripture fulfilled in your ears." There must have been not

the congregation, he is not to be asked to officiate before the ark, but that man is to be delegated who is apt to officiate, who has children, whose family are free from vice, who has a proper beard, whose garments are decent, who is acceptable to the people, who has a good and amiable voice, who understands how to read the Law, the Prophets, and the Hagiographa, who is versed in the homiletic, legal, and traditional exegesis, and who knows all the benedictions of the service.'"

only great majesty in his manner, but also great sweetness, for a thrill went through the audience, and they all "bare him witness, and wondered at the gracious words which proceeded out of his mouth": nothing could so touch the Jewish heart as an intimation that the Messiah was near or was come.

It was but a transient feeling, more a testimony to the power of him who was teaching than to their own docility; for in a moment more it came over the congregation, that, after all, this was but their old townsman. Their vanity was wounded, and the more vulgar among them began to whisper, "Is not this Joseph's son?" "Is not this the carpenter's son?" Others confirmed it, for "Is not his mother called Mary?" Everybody knew him and his family, and the poor way in which they had always lived. They knew "his brethren, James and Joses and Simon and Judas, and his sisters." Out of such a common set it was not likely that a prophet would arise, particularly when it was known how little education Jesus had received. Where did he get his learning? How should our plain townsman be able to do the mighty works that we have heard of his performing? "Whence hath this man this wisdom?"

Jesus did not resent their unfavorable speeches concerning his mother and her family. Had he chosen, he could have made his townsmen enthusiastic in his behalf, by doing some "mighty work" which, making Nazareth famous, would give every one of his old neighbors some participation in its glory. But already pride and vanity were their bane. It was better that they should be mortified, and not inflated still more. Jesus perceived their spirit, and revealed it in his reply:

"Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country." That is, You do not care for me, or for the truth; but you are jealous of a neighboring town, and angry because I do not make as much of Nazareth as of Capernaum. You think that I am not a Divine teacher because I pass by my own town. But thus God often administers. He passed by the whole Jewish nation, when, during the great famine, by his prophet Elijah he held communion with a Phœnician widow, though there was many a Hebrew widow in the land. Also he passed by the thousands of lepers in that region, and healed a Syrian, Naaman, who was at that very time chief officer to a heathen king holding Israel in subjugation.

These words were like flame upon stubble. The love of country among the Jews was a fanaticism. It carried with it a burning hatred of foreigners, as heathen, which no prudence could restrain. Every year this ferocious spirit broke out, and was put down by the slaughter of hundreds and thousands of Jews. It made no difference. Like the internal fires of the globe, it burned on, even when no eruption made it manifest. The historical facts alleged could not be gainsaid; but the use of them to show that God cared for other nations, even at the expense of the Jews, produced a burst of uncontrollable fury. The meeting broke up in a fierce tumult. Jesus was seized by the enraged crowd that went shouting through the street, and hurried toward one of the many precipitous ledges of the mountainous hill on whose sides Nazareth was built, that they might cast him down headlong. They were dragging him hastily onward, when, behold, the

men let go their hold, and no one dared to brave his eye. "Passing through the midst of them, he went his way."[1]

It may seem to be not in accordance with the manifest prudence of Jesus to bring on an attack by such pungent discourse in his own town, when he had just left Judæa on account of the danger of collision with the leading men, and had taken refuge in Galilee as being safer, and as affording him opportunity to unfold the great spiritual truths which carried the world's life in them. Where and when he should preach were certainly matters of discretion; but *what* he should preach could not be left to expediency. That his truth would be disagreeable to his hearers, and provoke opposition, never deterred him from pungent personal discourse. If the resistance was such as to be likely to bring his ministry prematurely to an end, he removed to some other place, but did not change the searching character of his teaching. The outburst of wounded vanity and of fanatical religious zeal among his ignorant and turbulent fellow-townsmen would have little effect outside of Nazareth. Such an uproar in Jerusalem might have driven him from Judæa, and even from Palestine. Nazareth was not Jerusalem.

Much question has arisen respecting the position of

[1] This scene is given by Luke (iv. 16 – 30) and by Matthew (xiii. 53 – 58). Many commentators regard these as separate occasions, placing the scene as given by Matthew much later in the history. It seems scarcely possible that two visits should have been made to Nazareth, not only with the same general results, but with questions and answers almost identical; especially that the proverb used by Jesus in reply to his envious townsmen should serve both occasions. There are no difficulties which compel the harmonist to make two separate scenes of this kind, and every probability requires them to be the same; though, in narration, each Evangelist, as would be natural, gives some particulars omitted by the other.

the declivity toward which the enraged Jews were bearing Jesus. From the modern village, it is two miles to the precipice which overhangs the valley of Esdraelon. Thomson says that near to this precipice his guide pointed out the ruins of the ancient village of Nazareth, which in that case was much farther south than the present site. But the point is not essential. Nazareth is built upon the side of a mountainous ridge, which, wherever the ancient village was placed, — for it was but a hamlet, — furnishes enough places for the purpose intended by the Nazarenes. It was not for landscape effect, but for an execution, that the crowd were looking for a ledge, and twenty feet was as good for such a purpose as fifty; especially if the plunge were followed by stones, — a method of terminating a discussion with which the Jews were quite familiar.[1]

If we regard the three accounts of the transaction at Nazareth as referring to the same visit, it is plain that Jesus did not leave the village immediately. We are not obliged to suppose that he escaped from the murderous hands of his townsmen by a miracle. Some

[1] W. H. Dixon, in *The Holy Land*, gives a striking view of Nazareth: —

"Four miles south of the strong Greek city of Saphoris, hidden away among gentle hills, then covered from the base to the crown with vineyards and fig-trees, lay a natural nest, or basin, of rich red and white earth, star-like in shape, about a mile in width, and wondrously fertile. Along the scarred and chalky slope of the highest of these hills spread a small and lovely village, which, in a land where every stone seemed to have a story, is remarkable as having had no public history and no distinguishable native name. No great road led up to this sunny nook. No traffic came into it. Trade, war, adventure, pleasure, pomp, passed by it, flowing from west to east, from east to west, along the Roman road. But the meadows were aglow with wheat and barley. Near the low ground ran a belt of gardens fenced with loose stones, in which myriads of green figs, red pomegranates, and golden citrons ripened in the summer sun. High up the slopes, which were lined and planted like the Rhine at Bingen, hung vintages of purple

have believed that he became invisible; or that he changed his appearance, so that the people did not recognize him; or that he melted like a cloud out of their hands.

The language of Luke is, "But he, passing through the midst of them, went his way." That Jesus at times assumed an air of such grandeur that men were awe-struck, and could not bear either his eye or his voice, we know. The hardened soldiers that went to Gethsemane to arrest him fell to the ground when he confronted them. There are many instances of this power of his person to make men quail. (See Chapter VII.) We are inclined to the supposition, that Jesus assumed a manner of such authority that even the riotous crowd let fall their hands, and that he walked quietly away from out of their midst.

This unhappy visit to Nazareth was the last. He could not there bestow the mercies which doubtless he would have conferred upon a spot that must have been endeared to him by a thousand associations and experiences of youth, and where, according to Mark,

grapes. In the plain among the corn, and beneath the mulberry-trees and figs, shone daisies, poppies, tulips, lilies, anemones, endless in their profusion, brilliant in their dyes. Low down on the hillside sprang a well of water, bubbling, plentiful, and sweet; and above this fountain of life, in a long street straggling from the fountain to the synagogue, rose the homesteads of many shepherds, craftsmen, and vine-dressers. It was a lovely and humble place, of which no poet, no ruler, no historian of Israel had ever taken note."

It need scarcely be said, that, except the hills and terraces and the fountain, there is nothing now in or about Nazareth that could have been there in Christ's youth. The legends that abound respecting his infancy and youth are unworthy of a moment's consideration. Over the youth of Christ, in Nazareth, there rests a silence far more impressive than anything which the imagination can frame, and on which the puerile legends break with impertinent intrusion.

his sisters yet dwelt. "And are not his sisters *here* with us?" (Mark vi. 3.) The temper of this people repelled his gracious offers of kindness. It is true that "he laid his hand upon a few sick folk, and healed them." But we may easily believe that he would have been glad to make Nazareth a monument of benefactions. A year had passed since his baptism by John. Already he had experience of the unbelieving temper of his age and countrymen; but there was something in the fierceness and repulsive manners of his fellow-townsmen that surpassed all ordinary experience, "and he marvelled because of their unbelief."

Capernaum henceforth became his home, in so far as he can be said to have had a home at all during the year now before him, and which was the great period of his activity. For the ministry of Christ covered but a little more than two years, and his chief labor was compressed into a single one.[1]

From this time Jesus seems either to have lived in retirement for about two months, or, if he carried forward his work of teaching, no allusion is made to it by any of the Evangelists. But in March of this year he goes again to Jerusalem, probably to the Feast of Purim, — a feast instituted to keep in remembrance the great deliverance which the Jews in captivity received at the hands of Esther.[2]

[1] "The ministry of our Lord would seem to have lasted about two years and three months, i. e. from his baptism, at the close of 27 A. D. (780 A. U. C.) or beginning of 28 A. D. to the last Passover in 30 A. D. The opinions on this subject have been apparently as much divided in ancient as in modern times. . . . . The general feeling of antiquity was, that our Lord's *entire* ministry lasted for a period, speaking roughly, of about *three* years, but that the more active part . . . . lasted *one*."— Ellicott's *Lectures on the Life of our Lord Jesus Christ*, (Boston, 1862,) p. 145, note.

[2] John simply says that it was a "feast of the Jews." It might be, there-

This visit of Jesus to Jerusalem was memorable, not only for the beneficent miracles of mercy wrought by him there, but for the decided alienation of the Pharisees, and the beginning on their part of that deadly hatred which little more than a year afterwards accomplished his crucifixion.

Jesus was not, like the Rabbis, accustomed to hold himself apart from the common people, and to show himself only to admiring disciples. There are many indications that he moved about inquiringly among the poor, and made himself familiar with their necessities. He shortened the distance between himself and the plain common people as much as possible. It was in one of these walks of mercy that he came one Sabbath day to the pool of Bethesda, which was without the walls of Jerusalem and near to the Sheep Gate; but the spot is not now known. That which has for ages been pointed out as the site of Bethesda — a dry reservoir on the north of the Temple wall — is now given up. This "pool" was an intermitting fountain, whose waters were supposed to be healing, if used at the time of their regurgitation. Around it, for the convenience of the sick, had been built a colonnade, or porch, and there the diseased and the crippled awaited their chance to descend.

It was to just such places that Jesus was likely to

fore, the Dedication, the Feast of Purim, the Passover, the Pentecost, or the Feast of Tabernacles, which fell, respectively, in the months of December, March, April, May, and September. The best authorities are irreconcilably at variance as to which "feast" is meant; whichever view one takes, it will be only conjecture, rather than probability. Certainty there is none. The value of the truths of the gospel is not affected by the utter confusion of chronologists. The consecutive order of many of the events in Christ's life cannot be precisely determined; but this does not change their moral worth, nor cast any suspicion upon their authenticity.

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come; and on this Sabbath day he beheld a sufferer unable to help himself and without friends to assist him. None are more apt to be selfish than the sick. Each one seeks his own cure, and is indifferent to the sufferings of others. This man had brought upon himself, by some course of dissipation, the evils which afflicted him (John v. 14); but it was enough that he suffered. Jesus saluted him with the question, "Wilt thou be made whole?" and the man, not knowing the stranger, and naturally supposing that he was asking only the reason of his delay in entering the pool, excused himself by pleading his inability to contend with the scrambling crowd that plunged into the waters at the favored moment. As yet Jesus was but little known. He had neither preached in Jerusalem, nor wrought miracles in any such public way as to bring his Divine power clearly before men. He did not, therefore, require the exercise of faith in this cripple as a condition of mercy. He surprised him with the peremptory command, "RISE! Take up thy bed, and WALK!" Then came the sudden thrill of health! The cripple had been bathed in no fountain stirred by an angel. From the Fountain of life had fallen on him the healing influence. His amazement of joy must be imagined.

Behold him now with nimble step ascending to the city! He is stopped. What is it? Why, he is carrying with him his bed! He has forgotten that it is the Sabbath. "It is not lawful for thee to carry thy bed." Was an Oriental bed, then, so large as to make an uncomely appearance upon the man's shoulder? No, it was but a pallet, to be spread, like a blanket, on the ground. Rolled up, it was a bundle less than a sol-

dier's overcoat, and could be carried under the arm without inconvenience. But it was the Sabbath day. A Jew might play on the Sabbath, join in social festivity, grow hilarious, but he must not work!

There is no evidence that Jesus did not keep the Sabbath day as it was enjoined in the Law of Moses. He certainly did not trample it under foot, nor in any way undervalue it. It was against the glosses of the Pharisees that he strove. They had added to the Law innumerable explanations which were deemed as binding as the original. The Sabbath day had become a snare. By ingenious constructions and by stretch of words the Jews had turned it into a day of bondage, and made it a monument of superstitions. No Jew must kindle a fire on that day, nor even light a candle. A conscientious Jew would not snuff his candle nor put fuel upon the fire on the Sabbath. There were thirty-nine principal occupations which, with all that were analogous to them, were forbidden. "If a Jew go forth on the Friday, and on the night falls short of home more than is lawful to be travelled on the Sabbath day (i. e. two thousand yards), there must he set him down, and there keep his Sabbath, though in a wood, or in a field, or on the highway-side, without all fear of wind and weather, of thieves and robbers, all care of meat or drink." "The lame may use a staff, but the blind may not." Not being indispensable, for a blind man to carry a staff would come under the head of carrying burdens on the Sabbath. "Men must not fling more corn to their poultry than will serve that day, lest it may grow by lying still, and they be said to sow their corn upon the Sabbath." "They may not carry a flap or fan to drive away the flies." That would be a species of labor.

It was not enough that every device was seized to prevent formal or honest labor, but there was joined to this rigor an ingenious dishonesty. "To carry anything from one house to another is unlawful; but if the householders in a court should join in some article of food and deposit it in a certain place, the whole court becomes virtually one dwelling, and the inmates are entitled to carry from house to house whatever they please." "It is unlawful to carry a handkerchief loose in the pocket; but if they pin it to the pocket, or tie it round the waist as a girdle, they may carry it anywhere." Many of the things which a Jew would by no means suffer himself to do on the Sabbath, such as putting fuel on the fire, or performing tasks of cooking, he would permit a Gentile servant to do for him, if he were rich enough to employ one, inasmuch as the Gentiles were not under the Law! At the very time that the Rabbis were devising restrictions on the one side, they were shrewdly outwitting the Law by cunning devices on the other. "A Sabbath-day's journey" was two thousand paces, measured from one's domicile. But by depositing food at the end of the first two thousand paces on a previous day, and calling that place a domicile, they were suffered to go forward another Sabbath-day's journey. Thus superstitious rigor led to evasions and hypocrisy.

But this strictness was not exercised for the sake of keeping the Sabbath as a day of moral instruction and of devotion. For, though the Temple service was more full on that day than on ordinary days, and there were religious services in the synagogues, yet the Sabbath was observed on the whole as a day of recreation and social enjoyment. Feasts were given, and a large

hospitality was exercised. The Jewish Sabbath, from the days of Moses, and in its original intent and spirit, was as much a day of social pleasure as of religious observance. Boisterous hilarity was disallowed, and all secular work, that is, toil for profit of every kind, was a capital offence. It was upon this clause that the Pharisaic ingenuity had run into fantastic extravagances, and a day originally appointed for reasons of mercy had become a burden and an oppression.

The fortunate man who had been healed did not, when questioned, even know to whom he was indebted. "It is the Sabbath day," said the pious townsmen; "it is not lawful for thee to carry thy bed." But his better nature told him that one who could perform such a miracle upon him stood nearer to God, and was more fit to be obeyed, than the men of the Temple. Bravely he replied, "He that made me whole, the same said unto me, Take up thy bed, and walk." But afterward, having met Jesus in the Temple, he let it be known who it was that had healed him. The excitement ran high. So enraged were the Jews, that they did "persecute Jesus, and sought to slay him." Without doubt, the excitement and uproar took place in the Temple court.

It has been thought, and with reason, that Jesus was arraigned before the Sanhedrim, if not formally, yet in a hastily convoked meeting. The discourse recorded by John (v. 17 – 47) could scarcely be the flow of an uninterrupted speech. It bears all the marks of a controversy. It is broken up into disconnected topics, as if between them there had been arguments and answers, or some taunting retorts, although the Evangelist has not presented any part of the disputa-

tion, except the points of the Lord's replies. To the charge of breaking the Sabbath by working a miracle, Jesus answers with an allusion to God's ceaseless activity on all days alike; which, even were it not the highest truth, would be the noblest poetry, and not the less emphatic because so condensed, — "My Father worketh hitherto, and I work."

Why should I forbear on the Sabbath to do good? Does the sun cease shining? Do rivers stand still? Do the grasses not grow, and fruits ripen, and birds sing? Does Nature keep Sabbath? Is not God forever going on in ceaseless benefaction, without variableness or shadow of turning? Is it not lawful for children to be born on the Sabbath? for medicine to carry forward the cure? for the weak to grow strong? Through all God's realm the Sabbath is a day of active mercy, and why should I refuse a work of benevolence?

The reply was unanswerable. It was a sublime appeal from the rescripts and traditions of man to the authority of God. Jesus appealed from custom to nature. Evading this reply, they seized upon the fact that he had called God his Father, thus, as they said, "making himself equal with God." They broke out upon him with truculent fury, and sought to tear him in pieces. Yet by some means the storm was quieted. The discourse is remarkable in every respect, but in nothing more than the direct assumption of Divine authority. He rises above all conventional grounds and above all human sanctions. He declares that he acts with the direct authority of God. "The Son can do nothing of himself, but what he seeth the Father do." Instead of explanation and apology to his ac-

cusers, Jesus boldly claims their submission to his authority! "The Father judgeth no man, but hath committed all judgment to the Son: that all men should honor the Son, even as they honor the Father." He now drops the title SON OF MAN, which he had always used among the common people, because it drew him so near to them and made them and him of one kin, and for the first time calls himself the SON OF GOD. "The hour is coming, and now is, when the dead shall hear the voice of the SON OF GOD." As it was a question of authority before the Sanhedrim, he places himself on grounds above all reach of competition or of comparison. He not only does not acknowledge their right to control his conscience, but he declares that he will hold them and all mankind responsible to himself. "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The members of the court must have looked upon him with wonder as well as with rage. He disowned the whole value of that system of authority on which their pride, their power, and their ambition were built. He refused to stand before them as a culprit, or to be catechised as a scholar. He soared to the highest heaven. He placed himself beside God. He clothed himself with Divine authority. He judged his judges, and condemned the highest tribunal of his people. Instead of apologizing for his deeds, or even explaining, he arraigned the Sanhedrim. He reminded them that for a time they had been disposed to accept John as a prophet: "Ye were willing for a season to rejoice in

his light." John also was now a witness for Jesus. But no man could be an adequate witness of his nature and authority. Only God could authenticate these. By his miracles he showed that God had borne witness to him. He rebuked them for gross ignorance of those Scriptures in which it was their pride and boast that they were profoundly versed. He brings home to them their worldliness, their mutual flatteries, their ambitions, their poverty of love, their wealth of selfishness.

Overawed, their tumultuous anger died, and Jesus went forth from this first encounter with the rulers of his people safe for the present, but a marked man, to be watched, followed, entrapped, and, when the favorable moment should come, to be slain.

We must not suppose that the Pharisees were moved to this controversy with Jesus from any moral regard for the Sabbath. It was simply a question of power. To attack what may be called their theology of the Sabbath was to attack the most salient point of their religious authority. If they might be safely defied before the people on this ground, there was no use in trying to maintain their authority as leaders on any other. They could not allow themselves to look upon Christ's merciful deed in the light of humanity. It was to them a political act, and in its tendency a subversion of their teaching, of their influence, and of their supreme authority.

No party will yield up its power willingly; and a religious party less willingly than any other, because it believes itself to represent the Divine will, and construes all attack upon itself as resistance to Divine authority. Its moral sense is offended, as well as its avarice and ambition. There is no bitterness so intense

as that which comes when the moral feelings are corrupted into alliance with men's passions. That is fanaticism.

Although there is something admirable in this scene, — a single man confronting the false spirit of the age, the customs of his countrymen, and the active power of their government, — yet it has its sadness as well. Here began the death of Jesus. From this hour the cross threw its shadow upon his path.

There were two other conflicts on this very question which occurred about this time; and though there is nothing by which we may fix the place where they occurred, some placing it near Jerusalem, and some, with more probability, in Galilee, they may be fitly grouped and considered together, for they all belong to about the same period of Christ's ministry, and they are, interiorly, parts of the same conflict.

This first collision settled the policy of the Temple party. Word went out over all the land to their active partisans that Jesus was to be watched. Wherever he went from this time, his steps were dogged by spies; skulking emissaries listened for some indictable speech; and everywhere he found the Pharisees in a ferment of malice.

In one of his circuits, whether in Judæa or in Galilee is not stated, he was on a Sabbath day passing through the fields. The barley harvest was near at hand. The grain was turning ripe. His disciples, being hungry, began to rub out the ripe kernels from the barley-heads and to eat them. According to the refinements of the Pharisees, this was equivalent to *harvesting*. Jesus was permitting his disciples to reap grain-fields on the Sabbath! To be sure, it was but a

few heads that were plucked, but harvesting did not depend on much or little. One grain gathered on the Sabbath had the moral character of harvest labor!

Does this seem impertinent and impossible? Not if one considers that the Pharisee forbade men to walk on the grass on the Sabbath, because in so doing some seeds might be crushed out under their feet, and that would be threshing! No man must catch a flea on the Sabbath, for that would be hunting! No man on the Sabbath must wear nailed shoes, for that would be bearing burdens!

To make the criminality of Jesus sure, it was necessary to call attention to the conduct of his disciples, and secure his approval of it. Taking food that did not belong to them was not an offence under the laws of Moses, if it was done to satisfy hunger[1] The allegation was, therefore, "Thy disciples do that which is not lawful to do *upon the Sabbath day*." He first shapes a reply that a Pharisee would feel, and then he places the Sabbath on the broadest ground of humanity.

King David, the pride and glory of the Jews, was never condemned for breaking a law which was regarded with extraordinary sacredness. Driven by excess of hunger, when fleeing from Saul, he entered the house of God,[2] deceived the high-priest, seized and ate the consecrated bread, taking it, as it were, from before the very face of God. To save his life he committed an act of sacrilege, and yet was never deemed guilty

[1] "When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put any in thy vessel. When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn." — Deut. xxiii. 24, 25

[2] 1 Sam. xxi. 1 – 6.

of the sin of sacrilege. But it was not necessary to refer to history. Right before their eyes, in their own day, was the law of the Sabbath broken, and that too by their holiest men. Did not the priests work every Sabbath in the Temple, slaying sheep and oxen, drawing water, cleaving wood and carrying it to the altar, kindling fires, and all this, not in rare emergencies, but habitually? If the Pharisaic rule of the Sabbath were binding, what should be said of men who every week chose the holiest place, in the most public manner, to violate the Sabbath by hard work? No reply was made to these words, for the best of reasons.

They could not deny that the rulers of the Temple had authority to permit the priests to work on the Sabbath. But Jesus claimed that he was himself superior in authority to the Temple. "In this place is one greater than the Temple." To the Jews that Temple was the symbol of their history, their religion, and their civil law. It was the nation's heart. When Jesus declared himself to be superior to the Temple itself, it could be understood as nothing less than grasping at sovereignty; and as it was an affirmation in justification of an assault upon the most sensitive part of their authority, it could be understood as nothing less than treading under foot the Sanhedrim. Was it, then, one of those moments in which his heavenly nature illumined his person, and filled all that looked on with admiration and amazement? If not, how can we account for it that there was no protest, no outburst of wrath?

This imperial mood was significant, too, because it disclosed itself in the beginning of his conflict with the Temple party, in the very calmness and morning of his

more open ministry. The same sovereignty of spirit was more and more apparent to the end. Its assumption was not, as Renan imagines, the final effect of continuous conflicts with the Jews: it belonged to Jesus from the beginning. His life answered to either title, Son of Man, or Son of God. In the spirit of sovereignty he claimed authority to repeal the legislation of the Pharisees respecting the Sabbath, to restore the Law to its original simplicity, and to leave to the intelligent moral sense of men what things were merciful and necessary on the Sabbath.

It is remarkable that there should be a third conflict of the same kind at about the same time. It shows that the Pharisees had accepted the challenge, and were determined to make an open issue with Jesus on the subject of Sabbath-keeping. On a Sabbath not long after the scene just now narrated, the people were gathered in a synagogue,— where and in what one is not mentioned. Christ was teaching the people. There was among them a man whose right arm was paralyzed. The Pharisees were there watching. They knew that Jesus would be tempted by his humanity to break the Pharisaic Sabbath by healing him. They hinted at the man's presence by asking Jesus, "Is it lawful to heal on the Sabbath day?" Before answering them, Jesus called to the paralytic, "Rise up, and stand forth in the midst." Then, turning to his malicious questioners, he put back to them their own question, lifted out of its technical form, and placed upon moral grounds: "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" They did not dare to answer when the case was thus brought home to every man's common sense. But Jesus was willing to meet

the question both on technical and on moral grounds. The Pharisees permitted a shepherd to extricate from peril one of his sheep on the Sabbath day. Seizing that permission to property interests, Jesus contrasted with it their shameless indifference to humanity. "How much then is a man better than a sheep? Wherefore it *is* lawful to do well on the Sabbath days."

This scene, slight as it seems in the rehearsal, went to the very heart of Jesus. To him nothing seemed so repulsive as the soul of an intelligent man coiled up in its selfishness and striking at the poor and weak. Sins of excess, unbridled passions, vices and crimes, he rebuked with much of pity as well as of sternness; but intelligent inhumanity roused his utmost indignation. This particular case was peculiarly offensive. He turned upon his questioners an eye that none could bear. Calm it was, but it burned like a flame. There is no expression so unendurable as that of incensed love. It is plain that he searched their countenances one by one, and brought home to them a sense of their meanness. "And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand." It was healed.

Now came the rage of his baffled enemies. They "were filled with madness." They drew together in counsel; they began to call in as auxiliaries the venal scoundrels that hung about Herod's court, seeking "how they might destroy him," combining political jealousy with ecclesiastical bitterness. As yet, their malice was powerless. His hour had not come.

We have here, in a more developed form than had

thus far appeared in the life of Jesus, the aggressiveness of love. He had shown himself to be personally full of sympathy and kindness; but now he makes benevolence the criterion of justice and the test of religion. He begins to bring the institutions, the customs, and the maxims of his countrymen to the criticism of the law of kindness. It is the first scene in which we behold love equipped for conflict.

Whatever importance attached to the day in their controversy, the Sabbath was a secondary matter. It was not a question whether it was divine, nor whether it should be abrogated, nor even how it should be kept; it was the spirit of inhumanity, the hard-heartedness of the religious chiefs, the unsympathetic and teasing spirit with which they administered religious affairs that was to be judged. It was more than a dispute about an ordinance; it was a conflict between kindness and unmercifulness, between fraternal sympathies and official authority, between mercy and relentless superstition.

When we hear Jesus saying, "I will have mercy, and not sacrifice," and know that those words were applied to the administration of law, we feel that a new interpretation of justice has come. The Divine administration of all laws is toward mercy. Henceforth humanity judges them, and gives them permission to be. Pain and penalty are not abolished, but they are no longer vindictive; they are for restraint, correction, and prevention. Justice is love purging things from evil and making them lovely.

The protests of Jesus against the Pharisaic observance of the Sabbath must not be regarded as discountenancing the day itself as a Divine ordinance,

nor even as criticising the original methods of its observance enjoined by Moses. He set his face against the unfeeling use which the Pharisees of his time made of it. It was the perversion of a day of mercy that he resisted. In reasoning the case, Jesus laid down a principle which affects all human institutions of every kind: "*The Sabbath was made for man, and not man for the Sabbath.*"

Institutions and laws have no sacredness in themselves. They have no rights as against the real welfare of men. Laws are servants, not masters. No law must rule unless it will serve. But one thing on earth is intrinsically sacred, and that is man, and he because he is God's son and the heir of immortality. His nature is sacred. Amidst all his sins, crimes, and corruptions, there is still within him the soul that came of God, for whose sake the whole round of nature is ordained; — and how much more civil laws and ecclesiastical ordinances! The state was made for man, not man for the state.

The welfare of the state depends upon the sacredness of the individual citizen. The tendency has been to build up the state at all hazard, — to sacrifice the citizen to public good, as if the good of the whole demanded the sacrifice of its units. Men may offer themselves up in great emergencies, revolutions, wars, etc., but in the ordinary flow of life the strength and happiness of the unit will determine the prosperity and power of the aggregate.

CHAPTER XIII.

A TIME OF JOY.

Thus far we have seen only the preparatory steps of Christ's ministry. A year and a half had passed since his baptism, of which period but an imperfect record exists. The time was now come for the full disclosure of his energy. He began to feel in greater measure the impulse of the Divine nature. He had learned, in this last visit to Jerusalem, of John's arrest and imprisonment. The field was open. He left the scowling brotherhood of Judæan Pharisees, who no longer disguised their deadly intentions, and repaired to Galilee, making Capernaum his head-quarters. We must soon follow him in the repeated circuits which he made from there, and note the details of his ministry.

It was the most joyful period of his life. It was a full year of beneficence unobstructed. It is true that he was jealously watched, but he was not forcibly resisted. He was maliciously defamed by the emissaries of the Temple, but he irresistibly charmed the hearts of the common people. Can we doubt that his life was full of exquisite enjoyment? He had not within himself those conflicts which common men have. There was entire harmony of faculties within, and a perfect agreement between his inward and his external life. He bore others' burdens, but had none of his own. His body was in full health; his soul was clear and

tranquil; his heart overflowed with an unending sympathy. He was pursuing the loftiest errand which benevolence can contemplate. No joy known to the human soul compares with that of successful beneficent labor. We cannot doubt that the earlier portions of this year, though full of intense excitement, were also full of deep happiness to him. Wherever he came, he carried men's hearts with him. Whatever town he left, there had been hundreds of hearts in it made happy by his cleansing touch. At times the excitement seemed likely to whirl him away. He was obliged to repress it, to forsake the crowds and hide himself for a while, — to withhold his miracles, lest the overflowing enthusiasm should be mistaken by a jealous government for political insurrection, and a cruel end be put to the work of beneficence.

We love to linger in these thoughts. We are glad that Jesus tasted joy as well as sorrow, — that there were months of wonderful gladness. At times the cloud of coming suffering may have cast its shadow upon his path; but his daily work was full of light. Could he behold the gladness of household after household and be himself unmoved? Could he heal the sick through wide regions, see the maimed and crippled restored to activity, and not participate in the joy which broke out on every hand? Could he console the sorrowing, instruct the ignorant, recall the wandering, confirm the wavering, and not find his heart full of joyfulness? Besides the wonder and admiration which he excited on every hand, he received from not a few the most cordial affection, and returned a richer love.

It is impossible not to see from the simple language

of the Evangelists, that his first circuits in Galilee were triumphal processions. The sentences which generalize the history are few, but they are such as could have sprung only out of joyous memories, and indicate a new and great development of power on his side, and an ebullition of joyful excitement through the whole community. "And Jesus returned *in the power of the Spirit* into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, *being glorified of all.*" (Luke iv. 14, 15.)

To suppose that Jesus had no gladness in the work which diffused so much happiness, that he could see the tides of excitement flowing on every side without sympathy, that he could touch responsively every tender affection in the human soul and not have a vibration of its joy in himself, is to suppose him less than human. Any worthy conception of a Divine nature must make it far richer in affection and sympathy than men can be. Whatever rejoicing attended his career through Galilee, we may be sure that no one was more happy than he.

On the Sabbath he seems always to have resorted to the synagogue, as did every devout Jew, just as Christians now betake themselves to churches. His fame would not permit him to be only a listener. He was called by the rulers of the synagogue to the place of teacher, and from Sabbath to Sabbath he unfolded to his countrymen the deep spiritual meanings hidden in their Scriptures which had been buried under the Pharisaic traditions. But he did not confine himself to a Scriptural and expository method of instruction. On the Sabbath, and during the week-days, when fit occa-

sion offered, he seized the events which were taking place before their eyes, and, applying to them the criticism of the highest morality, he made them the texts from which to develop a spiritual faith. More of these discourses founded upon passing events are recorded than of Scriptural expositions. Indeed, while we have many allusions to Scripture, we have no single discourse of Jesus which may be strictly called an expository one. The freshness of this method of teaching, the abandonment of all mere refinements and frivolous niceties, the application of humane good sense and of rational justice to every-day interests, gave to his teaching a power which never accompanied the tedious dialectics of the Jewish doctors. "And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. . . . For his word was with power." (Mark i. 22; Luke iv. 32.)

An occurrence on one of the earliest, if not the very first of the Sabbaths spent in Capernaum, will furnish a good example of the scenes of this great year of his ministry.

While Jesus was speaking in the synagogue, amidst the profound stillness the people were startled by a wild outcry. A poor wretch was there who "had the spirit of an unclean devil." With the pathos of intense fear he cried out, "Let us alone; what have we to do with thee, thou Jesus of Nazareth?" All this might have resulted from the pungent nature of the teaching, but not the cry, "I know thee who thou art, the Holy One of God," — this was something more than a random speech. We may imagine the shock which such a scene would produce in the midst of a sermon

in one of our churches. Jesus, undisturbed and calm, enjoined silence, and with a word of command drove out the evil spirit. Then came the reaction; all men were filled with admiration and spread the news abroad. But Jesus, withdrawing from the tumult, secluded himself during the heat of the day in Peter's house. There he found Peter's mother-in-law prostrated with a fever. At a touch of his hand she was healed, and resumed her household duties before them all, as if she had not been sick. The whole city was alive with excitement.

During the fiery noons of Oriental cities men shut themselves up in their houses; but at evening they pour forth, and the gate of the city is the grand resort. Thither too, upon this same day, repaired Jesus, who was always drawn toward the multitudes. He was evidently expected and eagerly awaited. And now appeared a scene which only the imagination can depict. All the diseases which the violent heats in that climate breed upon the uncleanly habits and the squalid poverty of the masses were represented at the gate by appropriate subjects. Fevers, dropsies, paralyses, were there. The blind, the deaf, and — hovering on the edge afar off — the lepers implored help. The lame came limping, and those too sick to help themselves were borne thither by their friends, until the ample space was like a camp hospital. Jesus commenced among them his merciful work. It was a solemn and joyful scene. Human misery was exhibited here in many forms; but as, one by one, the touch or word of the Master healed it, came the rebound of exultation. Those who were coming, bearing the sick on couches, met returning happy groups

of those who had been healed. Many tears of rejoicing fell, as children were given back to despairing mothers. Strange calmness in some natures, and wild exhilaration in others, attested the rapture of deliverance from loathsome disease. Never, in all their memories, had there been such an evening twilight of a Sabbath day. But of all who went home that night in ecstasy of gladness, there was not one whose nature enabled him to feel the deep joy of Him who said, "It is more blessed to give than to receive."

We always long to look into the souls of great men at critical periods, to see how success or defeat affects them. This had been a triumphal Sabbath to Jesus. No opposition seems to have arisen from any quarter. His instructions had been received without cavil, and had awakened an almost idolatrous enthusiasm. His name was on every lip; his praise resounded through the whole neighborhood, and the day had closed by such a luminous display of merciful benefactions as left all his former deeds in the shade. The effect of such success upon his own soul is dimly shown in the record by the intimations of a probably sleepless night, and his going forth long before daylight into a quiet place for prayer. The excitement of beneficence lifted him toward the Divine Spirit. If success had in any wise tempted him to vanity, he found a refuge in communion with God. "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." (Mark i. 35.)

But the tumult of excitement in the city could not easily subside. Early the people began to throng Peter's house to find him again. Peter and his brothers went forth to search for the wanderer. We can

without violence imagine that he had selected one of the near slopes of the hills which hedge in the Sea of Galilee on its western limit. There lay the tranquil waters. The last mists were dissolving from its face as the footsteps of the throng drew near. Simon salutes him, saying, "All men seek for thee"; and the people with him press around Jesus with affectionate violence, as if they would carry him back to the city in their arms. They "came unto him, and stayed him, that he should not depart from them." The desire was natural; but he had a mission of which they knew not. It was not for him to settle in Capernaum, nor suffer them to appropriate to themselves all his mercies. He replied to their importunity, "I must preach the kingdom of God to other cities also."

It is not to be supposed that the Pharisees joined in this general applause. While there were just men among them, the great body were either secretly or openly inimical to Jesus. But they were politic; they did not choose to array themselves against the people in the hour of their enthusiasm. If at first they hesitated, hoping that this man of singular influence might be used in the interest of their party, they had now given up all such expectations, and their enmity grew with his popularity. Thus at this time they seem to have neither applauded nor opposed him.

Jesus journeyed, after the manner of the country, on foot. So thickly were the towns planted in populous Galilee that he needed to make but a short march from one to another. It was the hospitable custom of the time, when Jewish Rabbis went from place to place, to provide for all their wants. Thus

LAKE OF GENESARETH.

Jesus was supported by the kindness of the people wherever he labored. Can it be doubted that, among so many who received at his hands priceless gifts of healing or consolation, there were found numbers of all classes who contested for the privilege of entertaining him? And yet there is reason to believe that he allied himself very closely with the poor and laboring class. It is certain that in his passage through Galilee, at a later day than that of which we are speaking, he was dependent upon the contributions of grateful women whom he had healed or blessed by his teaching, and who accompanied his disciples. (Luke viii. 1 – 3.) We also know that the company of disciples was organized into a family, had a common treasury, and received into it the gifts of benevolence for their joint support. Jesus never scrupled to accept the hospitality of the rich, for they too were men; yet he seems to have been at no time long separated from the poor and wretched of his people. Had he dwelt among the rich and gone down to the poor, he could never have come so near to their hearts as when he ate their bread, slept under their humble roofs, and sympathized with their tasks and labors, as his own early life peculiarly fitted him to do. Many a wanderer would come to him as he sat among the lowly, who would not have dared to enter the mansions of the rich. Yet one will in vain look for a syllable in all his teachings that would favor the prejudices which one class usually entertains against another. He was faithful to all in rebuking their evil. But his spirit tended to draw men together, and to unite the widely separated classes of society in the sympathy of a common brotherhood.

Immediately following the Sabbath whose history we have given above, Jesus made the first of the series of *circuits* which marked this period of his life, and by which he compassed the whole of Galilee several times during this year. So vague are the chronological hints in the Evangelists, that we cannot note with precision either the several routes or the exact periods at which the several journeys were made, nor ascertain to which of the circuits belong certain descriptions of the effects produced. It is probable that every appearance of Jesus was the signal for great excitement, that the course of ordinary affairs was interrupted, and that the whole population in some instances were turned out of the usual channels of life. Not only did the people of each town throng his steps, but there came from abroad, from widely different directions, great multitudes, who crowded the roads, choked up the villages, and went with him from place to place. Matthew says that "great multitudes" of people "followed" him from Galilee, from Decapolis (the name of a region on the northeast of Palestine, comprising ten cities), from Jerusalem, from Judæa generally, and from beyond Jordan, and that his fame was spread "throughout all Syria." Every day added to the excitement. It threatened to become revolutionary. Every eminent miracle shot forth a new ardor. Capernaum, on one occasion, was fairly besieged, so that, as Mark says, he "could no more openly enter into the city." How large these crowds actually were, we have some means of judging by the numbers mentioned in the subsequent history of the feeding of the multitudes; in one case four thousand, and in another case five thousand, were supplied with

food. It was certainly to be desired that the preaching of Jesus should arouse the whole community; but an excessive and ungovernable excitement was unfavorable to the reception of the truth, and subjected the people to bloody dangers by arousing the suspicions of a vigilant and cruel government. Herod would be likely to imagine that under all these pretences of religion lurked some political scheme. The Pharisees, as we know, had made league with the Herodians against Jesus, and were fomenting malignant jealousies. For these reasons it is not strange that Jesus sought to allay enthusiasm, rather than to inflame curiosity. But it was impossible; his words had no more effect than dew upon a burning prairie.

Is this surprising? What if in one of our villages such a scene as the healing of the leper, or the curing of the paralytic, should take place? For about this time it was that in a "certain city" — what city we know not — Jesus saw one approaching him whose dress marked him as a leper. By law the leper had no right to come near to any one. He was bound, if any one approached him unawares, to lift up a wail of warning: "Unclean! unclean!" Such, however, was the repute of Jesus for divine sympathy, that even lepers long used to unkindness and neglect forgot their habits of seclusion and avoidance. Right before the feet of the Master fell a leper upon his face, and with intense supplication "besought" him: "Lord, if thou wilt, thou canst make me clean."

It was not needful to touch this loathsome creature. A word would heal him. But a word would not express the tenderness and yearning sympathy of the Saviour's heart. "And Jesus, moved with compassion,

put forth his hand, and *touched him*, and saith unto him, "I will; be thou clean."

That Jesus commanded him to go and exhibit himself, with appropriate offerings, to the Jewish priests, may seem strange, when we consider how free Jesus himself was from the conventionalism of his age. There does not seem to be an instance in which he ever set aside an original Mosaic rite or institute. It was the additions made by the Pharisees that he pushed away without reverence, and even with repugnance. No other Jew was more observant of the original religious institutes of Moses than he who came to "fulfil the law." He went behind the tradition of the elders to the Law itself: nay, he accepted the commands of Moses because they coincided with the Divine will. "Ye have made *the commandment of God* of none effect by your tradition."

In no way was the leper capable of expressing his gratitude religiously other than by the customs of his own people. He had not learned the higher forms of spiritual life. He must speak his thanks to God in the language which he had learned, even if some other were a better language. All the expedients of external worship in this world are but crutches to weak souls. The true worship is in spirit. It requires neither altar, nor priest, nor uttered prayer, but only the grateful heart, open before Him who knows better than any one can tell Him all that men would say.

The healed leper, however, did not obey the injunction. Carried away with overpowering joy, he went blazing abroad the deed of mercy. Can we wonder? Leprosy was a living death. The worst form of the disease, as it is seen in Palestine to-day, is described by

Thomson in these words : "The hair falls off from the head and eyebrows; the nails loosen, decay, and drop off; joint after joint of the fingers and toes shrinks up and slowly falls away. The gums are absorbed and the teeth disappear. The nose, the eyes, the tongue, and the palate are slowly consumed; and finally the wretched victim sinks into the earth and disappears, while medicine has no power to stay the ravages of this fell disease, or even to mitigate sensibly its tortures." [1]

With what sensations must health be received back by this exile from society, seeing life afar off, but not participating in its joys! In one instant his skin was sweet and smooth, his face comely, his breath wholesome. He might again clasp his mother in his arms! He might take little children upon his knee! The lips of love would not now shrink from the kiss which so long lay withered upon his lips! What marvel if his joy rang through the region round about, and roused up other suffering wretches, who went thronging toward the city, hopeful of a like cure? Nor were they disappointed. The narratives of the Evangelists clearly imply that whole neighborhoods turned out with their sick, and returned with every invalid healed. As a frost kills malaria, or a wind sweeps impurity from the sultry air, so the words of Jesus seemed to purify the fountains of health in whole districts. None of all that came were refused. It is in vain to explain away the miraculous element in the few cases which are given in detail, unless some natural solution can be found for the healing of hundreds and thousands, repeatedly effected at different times and in different neighborhoods.

[1] *The Land and the Book*, (American edition,) Vol. II. p. 519.

At length, when the beneficence of healing had completed its work, Jesus retreated from the excitement, from the curiosity, the admiration, the criticism, the importunity of enthusiasm and affection, and hid himself in the near solitudes. The love of solitude is strikingly shown in Jesus. Nothing exhausts one so soon as sympathy with the active sorrows of men. Drawn out on every side by men's needs, he regained his equilibrium in the "wilderness." It was there too that his thoughts rose into communion with his Father. What reminiscences of heaven had he? What dim memories of his former life and joy came to him? Was not the silence of solitude full of whispers from the spirit land? No one can tell. There are many who can testify that to them the solitudes that lie near to every side of life have been as the dawn of the morning after a troubled night, as a cool shadow in the hot noon, — a fountain in a great and weary desert.

That Jesus did not confine his religious instructions to Sabbath days, and that he occupied other places than the synagogues, is plain from the accounts of his sermons from boats to the people assembled on the shore, and of his discoursing on the mountain-side, and is seen in an occurrence which took place soon after his return to Capernaum from his first circuit. He was sitting in a private dwelling. It was soon noised abroad in the city. Out rushed hundreds to find him. The court of the house was choked with the crowd; the streets were thronged. There was "no room to receive them, no, not so much as about the door: and he preached the word unto them." While he was thus engaged, four men were seen bearing upon a litter between them a poor paralytic, and seeking to pene-

trate the crowd. Impossible! An eager throng, made up of persons each seeking some advantage for himself, and moved by no common impulse but that of selfishness, is harder to be penetrated than stone walls and wooden structures. All at once, as Jesus was teaching, without doubt in such a one-story house as is still to be seen in that same neighborhood, the roof above his head was parted, — as from its construction could easily be done, and as was frequently done for various purposes, — and through the opening was let down before him the unhappy patient! Struck with their confident faith, Jesus, interrupted in his discourse, naturally conferred that favor which to him was unspeakably greater than any other: "Son, be of good cheer; thy sins be forgiven thee!"

Instantly a hum of voices was heard. Confusion arose; for he was preaching, not to unlettered citizens alone, but to an unusual number of the dignitaries of the synagogue and Temple. "There were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee and Judæa and Jerusalem." The bare enunciation of the forgiveness of sins could hardly have disturbed these worthies. It must be that Jesus uttered the words with the air of sovereignty. It was one of those moments in which his Divine nature shone out with radiance. The Pharisees plainly regarded him as acting in his own right, and assuming authority to forgive sins, which was a Divine prerogative. They cried out, "Blasphemy! blasphemy!" They challenged him on the spot: "Who can forgive sins, but God alone?" Jesus accepted their construction, and after some words of reasoning replied, "That ye may know that the Son of Man hath power on earth to

forgive sins," — turning to the sick man, — "Arise, take up thy bed, and go thy way unto thine house." To the doctors there could be but one interpretation of this response. It was an unequivocal claim of Divinity.

Men suffering from hallucinations have claimed for themselves dignities and titles transcendently above their merit. One must be himself suffering from an hallucination who can imagine Jesus at this period of his development to be over-heated in brain, or fanatical. His wonderful discourse, which drew and fascinated alike the rudest and the most learned, his calmness, his self-forgetfulness, and his tender sympathy for others, are inconsistent with any supposition of a tainted reason, and still less with an over-swollen pride and self-conceit. And yet, when his attention was called to the fact that forgiveness of sin was a Divine prerogative, he did not explain that it was a delegated authority, but reaffirmed his right to forgive of his own proper self, and wrought a miracle in attestation of that right.

That his whole bearing was unusually impressive is plain from the effect produced upon the common people in the crowd. They had seen repeated instances of healing and of other works of mercy. But there was in this case something more than is set forth in the narrative, and which must have been effected by the majesty of his person and the greatness of his spirit; for as they dispersed they went softly and awe-stricken, saying one to another, "We have seen strange things to-day," — "We never saw it on this fashion." Luke says, "They marvelled, and were filled with fear." Matthew says they "glorified God, which had given such power unto men." What the Pharisees and the

doctors said we do not know. That some of them may have been inwardly convinced that this was the Messiah, is quite probable; but that the most of them were only the more enraged and set against Jesus, is more than probable.

It will be recollected that, soon after his baptism, Jesus gathered a few disciples from among those who companied with John. Although they were found and called in Judæa, yet they all lived in Galilee, went back with him on his return thither, and are mentioned as guests with him at the marriage in Cana. During the long intervals of quiet and seclusion which Jesus seems to have had during the first year after his baptism, they seem to have gone back to their occupations, and awaited, doubtless, the signal which should recall them to him. Jesus was, in the eyes of his people, a Rabbi, or learned teacher, although probably he was deemed irregular, and was out of favor with the heads of schools. He followed all the customs of his people when they were innocent; and in his teaching career he undoubtedly pursued the course which was common among Rabbis, of gathering classes of pupils, and living with them, and even upon their contributions. The pupils were expected, under due regulation, to diffuse among others the knowledge which they received from their Rabbi. They sometimes expounded to the people under the eye of their teacher; and as they advanced in capacity, they were sent out upon circuits of their own. Great pains was taken among the Jews to promote education. Large schools existed in Palestine, and in other lands whither the Jews had migrated. In these schools was taught the whole round

of knowledge then existing; — theology, philosophy, jurisprudence, astronomy, astrology, medicine, botany, geography, arithmetic, architecture, social duties, etiquette, and even trades, were taught. Indeed, it was the boast of eminent Rabbis that they had learned a trade, and could, if need be, support themselves by their own hands, without depending upon fees for tuition; and they prided themselves upon titles derived from trades; — as, Rabbi Simon, the *weaver;* Rabbi Ismael, the *needle-maker;* Rabbi Jochanan, the *shoemaker.* This will suggest Paul's occupation, that of a tent-maker.

Besides the teaching of these high schools or colleges, instruction was provided for children, and throughout Palestine there prevailed no inconsiderable zeal in the cause of popular education. Through the more elementary schools it is almost certain that Jesus and his disciples had passed, and equally sure that they had not studied in the higher seminaries or colleges.

The method of instruction pursued in Jewish schools throws light upon the course pursued by our Lord. The mode of imparting knowledge was chiefly catechetical. After the master had lectured, the pupils asked questions. To stir up their pupils if they grew dull, allegories, riddles, and stories were introduced. The parable was a favorite device with the Jewish teacher. He often propounded questions, and, if his pupils could not answer, solved them himself. Christ's *method* then was that of his age and countrymen, with only such differences as might arise from different personality. Instruction from village to village; a company of pupils going with him, both as learners and assistants; the familiar and colloquial style of discourse;

the use of parables and of enigmatical sentences; — these were all familiar to his times. It was in matter, and not in manner, that he differed from ordinary teachers.

The time had now come for the permanent formation of his disciple-family, and it took place at or near Capernaum. We are charmed with the picture which is given of the morning scene on the shores of Genesareth. It breathes the very air of reality, and its simplicity gives a clear picture of our Lord's manner. It was early dawn, and those whose avocations called them to the busy shore were making the most of the cool hours. Jesus came quietly to the water's edge, and stood watching certain fishermen who had hauled their nets upon the beach and were washing and putting them in order. He was not left to himself; for the people, as soon as they knew him, began to press around him with questions and solicitations. As they began to close in, he stepped upon one of the fishing-boats, and, pushing out a little, turned to the rude but eager crowd and delivered a discourse to them. His theme was doubtless taken from something which lay before him. That was his custom. Both text and sermon have perished with the people to whom they were spoken. As soon as he had finished, he commanded Simon to push out into deep water and let down his net. Simon, prompt to speak and over-confident, first excused himself on the ground that they had been trying all night and that there was no use in trying again; and then, having eased his wilfulness, he complied with the request. No sooner was this done than such a multitude of fish was secured as they had never seen at any time before. Indeed, Simon

saw in it a Divine power. His boldness and familiarity forsook him. He stood before a superior being, and his own unworthiness was the first impression which seized him. "He fell down at Jesus's knees, saying, Depart from me; for I am a sinful man, O Lord." Not far away were the brothers, James and John, who had a partnership with Simon. Them also Jesus called. Without ado, and unhesitatingly, they forsook their property and their occupation, and from this time did not leave him. They could not mistake the import of his call: "Follow me. I will from henceforth make you to become fishers of men." The whole scene is natural and harmonious. There was no striking assumption of authority. Fishermen were approached through their own business, by methods which were adapted to their habits and ideas.

The call of Levi, better known by the name of Matthew, is recorded more briefly. He was a tax-gatherer under the Roman government. It was an ungracious office. It was the last position in which to look for an apostle. Collecting customs-dues of his own people to feed the court of Herod and to uphold the Roman usurpation, with profit to himself, was not likely to endear him to his countrymen, nor to prepare his own heart for the unremunerative and wandering life of self-denial to which he was called. Yet there was in the few simple words of Jesus a charm that wrought instantly. "Follow me." "And he arose," ("left all," says Luke,) "and followed him."

It is not unlikely that Matthew, like Simon, John, James, and Philip, had already been a disciple of Christ, and like them had never separated himself from his regular business; so that the call, which seems to us

so sudden, was far less peremptory and unexpected to him than it seems in the narrative.

We are not to confound the outside disciples of Christ with the inner circle, — the family of his Apostles, — who were called "that they should *be with him*, and that he might send them forth to preach." His Apostles were disciples, but all his disciples were not Apostles.

There was collected in every circuit a large disciple band without organization, attached to his ministrations, rather than to his person. Of the company of twelve disciples there were three pairs of brothers. All of them were Galileans. All were from the humbler walks of life, though in several instances they were not poor. Levi had a house of his own, and could give to his Master a "great feast." James and John, sons of Zebedee, conducted a business which enabled them to employ under-servants; and their mother, Salome, "ministered of her substance" to the Master's support. It is impossible, from the materials at our command, to ascertain upon what principle of selection the disciples were gathered. But few of them asserted any such individuality as to bring their names into view during the ministry of Jesus.

The evil record of Judas will keep his name in memory. Peter was conspicuous through the whole career. John was specially associated with the Master. With Peter and John was associated James, though little except his name appears in the Gospel narratives. They were all selected from the common walks of life. None of them give evidence of peculiar depth of religious feeling. None except John ever exhibited any traits of genius. That they were subject to the common faults of humanity abundantly appears in

their disputes among themselves, in their worldly ambitions, in the plotting to supersede each other, in their rash and revengeful imprecations of judgments upon the villagers who had treated Jesus with disrespect, and in their utter lack of courage when the final catastrophe was approaching. They partook of all the errors of their age. They were as little competent to understand the spiritual teachings of their Master as were the average of their countrymen. They believed in an earthly kingdom for the Messiah, and, with the rest of their people, anticipated a carnal triumph of the Jews over all their enemies. They could not be made to understand that their Master was to be put to death; and when he was arrested, they "all forsook him and fled." They hovered in bewilderment around the solemn tragedy; but only one of them, John, had the courage to be present and near at the crucifixion of their Teacher. Looking externally upon these men, contrasting them with such as Nicodemus and Joseph of Arimathea, the question arises whether among all the more highly cultivated Jews, among the Pharisees and doctors, there might not have been found sincere men, of deeply religious natures, of educated intelligence, who, under the same amount of personal instruction, would have been far more capable of carrying forward the work of the new kingdom. All that can be known is, that Jesus chose his disciples, not from Judæa, but from Galilee, far away from the Temple influence and in a province much affected by the foreign spirit; that he selected them, not from the specifically religious class, but from the working people. None are mentioned as taken from agricultural pursuits, and all whose occupations are mentioned were

more or less concerned with commerce. That there were reasons in his own mind for the selection none can doubt, and none can ever know what the reasons were. That he felt for his immediate followers a strong affection is plain, and that his regard was strengthened to the end of his life can be doubted by none who read those incomparable discourses of love which immediately preceded his arrest, and which John alone records, — John, the most impassioned, the most susceptible, and at length the most perfect representative of his Master's spirit.

It will be well to look back, before considering that remarkable discourse of Christ's, familiarly called the "Sermon on the Mount," and to consider the character of his teaching in this the first period of his ministry. We shall be struck with three things: the stimulating character indicated, the remarkable partnership of word and deed, and the absence of any public claim to the Messiahship. This latter fact is the more remarkable, since, in his conversation with the woman of Samaria, he distinctly avows himself to be the Messiah. Nowhere is there evidence that he proclaimed this truth in his public discourses, and in the abstracts and fragments which were preserved there is nothing of the kind. Neither does there seem to have been that presentation of himself as the source of spiritual life that is so wonderful at a later stage of his teaching. He apparently aimed first at the work of arousing the moral sense of the people. His characteristic theme at first was, "Repent! The kingdom of heaven is at hand!" It is not to be supposed that he went from place to place uttering these words as a text or formula. They

rather describe the genius of his preaching. It aroused in men an ideal and expectation of a nobler life than they and their fellows were living, and stimulated a wholesome moral discontent. Men's hearts were laid open. Not only their sins, but the sources and motives of their evil deeds, were made bare. Then his audiences began to hear a vivid exposition of life. Unlike the Rabbis, he did not spend his time in mincing texts with barren ingenuity. Men heard their actions called in question. They heard their pride, their selfishness, their avarice, their lusts, so exposed that self-condemnation was everywhere mingled with wonder and admiration.

The effects of his teaching were heightened by the humanity of his miracles, and the tender sympathy which he manifested for the temporal comfort of men, as well as for their spiritual well-being. Miracles were not mere explosions of power, designed to excite transient wonder. They were instruments of kindness; they unsealed fountains of joy long closed; they tended to rectify the disorders which afflicted thousands of unhappy and neglected wretches; they gave emphasis to instruction; they ratified his exhortations; they gave solemnity to his simple methods. The miracles of Christ cannot be taken out of their life-connections and analyzed by themselves. They were to his teaching what gestures are to an orator, that go with his thoughts, and taken alone are of no value. They were the glowing expressions of sympathy. As in the moods of love, the eye, the lip, the face, have expressions that cannot be separated from the emotions which produce them, so was it with Christ's works of mercy. They were not philosophical experiments upon nature, nor premeditated evidences of power. They were the inspi-

rations of a tender sympathy with human suffering, the flashes of the light of love, the arms of God stretched forth for the rescue or consolation of the poor and needy.

While the early preaching of Jesus seems to have been of the most arousing character, we are not to suppose that instructiveness was sacrificed, nor that the next period, beginning with the "Sermon on the Mount," was devoid of pungency because the instructive elements predominated. Only to arouse men, and to leave them no solid substance of thought, is to kindle a fire of shavings that but flames up and dies in ashes.

The words of Christ, primarily addressed to the people of his own age and country, carried in them truths so deep and universal, that, like an inexhaustible soil, they have fed the roots of religious life for the world ever since, and have had a stronger hold upon the intellect and the fancy than that Grecian literature which for philosophical acuteness, for grace, and for qualities of the imagination would seem far more likely to control the world of thought than the homely domestic aphorisms and parables of the Saviour. In every element of external excellence the Greek surpassed the Hebrew. But the Hebrew carried in his soul two worlds, the Greek only one. The Greek was busy with the world he lived in; the Hebrew concerned himself with the folks that lived in the world. More than this, it was the inspiration of the life to come that gave such enduring force to the teaching of Jesus. His sympathy with both sides of human experience, its joy and its sorrow, its genial domestic tranquillity and its outreach and enterprise, its sweet contentment and its passionate aspiration, gave to his teachings a quality not to be found in any school but his. And, above

all other things, his teachings had himself for a background. He was the perpetual illustration of his own words, the interpretation of the deeper spiritual enigmas.

And yet there is an important sense in which the preaching of Jesus was strangely unworldly. It was not such discourse as in Greece made orators famous. So devoid was it of secular elements, that one would not know from it that Palestine was overrun with foreigners, — that the iron hand and iron heel of Rome wellnigh pressed the life out of the nation, — that the provinces were glowing with luxuries, cities everywhere springing up, while the people, ground down by extortion, were becoming wretched and desperate. Jesus was a Jew, susceptible and sympathetic to a remarkable degree. There was never such a field for patriotic oratory. But amid insurrections cruelly quelled, amid the anguish of his people, he let fall no single word of secular eloquence. Amidst the tumults of war and the prodigalities of foreign luxury and wasteful dissipation was heard the calm discourse of heavenly themes. It was of the soul, of that new and possible soul, that he spake, — and so spake that all the nation took heed, and the sordid common people, rushing after him for bread, paused, listened, and, wondering, declared "he speaks with authority." Something more critical of his method of discourse we shall submit by and by. Here we only point out the eminent unworldliness of it, and the introduction of a searching personal element unknown before, but now so much a part of Christianity that we fail to appreciate its originality in Christ. We mean the individualizing of discourse to each heart, so that every man felt that it was addressed to him, concerning himself, — his spiritual self.

CHAPTER XIV.

THE SERMON ON THE MOUNT.—THE BEATITUDES.

The customs of his country would naturally lead Jesus to be much abroad, and he seems to have had a peculiar love for the open fields. His journeys, his habits of teaching by the way, his frequent resorting to the sea-side and to the solitude of the hills, impress one with the belief that he loved the open air far more than the house or the street. It is certain that while at Capernaum he had sought out places of seclusion, and had his own familiar haunts. These were not simply for rest to the body, but also for meditation and for communion with his Father. Wherever he went, Jesus found out these natural sanctuaries; while for the benefit of others he often taught in synagogues and in the Temple, for his own refreshment he loved better the wilderness, the lake-shore, the hill-top, the shaded ravine, or the twilight of the olive-groves.

Such a resort he found on the summit of Mount Hattin, a hill rising from the plain about seven miles southwesterly from Capernaum. It was more an upland than a mountain. The two horns, or summits, rise only sixty feet above the table-lands which constitute the base, and the whole elevation is but about a thousand feet above the level of the sea. From the summit toward the east one may look over the Sea of

Galilee, and northward, along the broken ranges, to the snow-clad peaks of Lebanon.[1]

Returning from a preaching tour, Jesus, and with him the immense and motley throng that now everywhere pressed upon him, reached this neighborhood at evening. Not waiting for his voluntary blessings, the multitudes sought to touch his very garments, that they might receive benefit from that virtue which seemed to emanate from his person. Gliding from among them as the shadows fell, he hid himself from their importunity in some part of the mountain. Here he spent the night in prayer.

There is no part of the history of Jesus that

[1] "This mountain, or hill, — for it only rises sixty feet above the plain, — is that known to pilgrims as the Mount of the Beatitudes, the supposed scene of the Sermon on the Mount. The tradition cannot lay claim to any early date; it was in all probability suggested first to the Crusaders by its remarkable situation. But that situation so strikingly coincides with the intimations of the Gospel narrative as almost to force the inference that in this instance the eyes of those who selected the spot were for once rightly directed. It is the only height seen in this direction from the shores of the Lake of Genesareth. The plain on which it stands is easily accessible from the lake, and from that plain to the summit is but a few minutes' walk. The platform at the top is evidently suitable for the collection of a multitude, and corresponds precisely to the 'level place' (Luke vi. 17, mistranslated 'plain') to which he would 'come down' as from one of its higher horns to address the people. Its situation is central both to the peasants of the Galilean hills and the fishermen of the Galilean lake, between which it stands, and would therefore be a natural resort both to Jesus and his disciples (Matthew iv. 25 — v. 1) when they retired for solitude from the shores of the sea, and also to the crowds who assembled 'from Galilee, from Decapolis, from Jerusalem, from Judæa, and from beyond Jordan.' None of the other mountains in the neighborhood could answer equally well to this description, inasmuch as they are merged into the uniform barrier of hills round the lake, whereas this stands separate, — 'the mountain,' — which alone could lay claim to a distinct name, with the exception of the one height of Tabor, which is too distant to answer the requirements." — STANLEY'S *Sinai and Palestine*, pp. 360, 361 (2d ed. 368, 369).

stirs the imagination more profoundly than these solitary nights, in lonely places, spent in prayer. It surely was not a service of mere recitation, nor such implorations as the soul, wounded by sin, full of fear and remorse, pours out before God. We must conceive of it as a holy conference with God. He who came down from heaven again returns to its communion. Weighed down and impaired by evil, the soul of man sometimes rises above the consciousness of its bodily condition, and rejoices in an almost accomplished liberty. Much more may we suppose that in these hours of retirement the sinless soul of the Saviour, loosed from all consciousness of physical fatigue, hunger, or slumberous languor, rejoined its noble companions, tasted again its former liberty, and walked with God. But we can hardly suppose that in these exalted hours he forgot those who all day long tasked his sympathy. Did not he who on the cross prayed for his enemies, on the mountain pray for his friends? Did not he who now "ever liveth to make intercession" for his followers intercede often, when he was with them, for the throng of ignorant, impoverished, bewildered people that swarmed about his footsteps?

Neither Mark nor John mentions the Sermon on the Mount, which was delivered on the morning following this retirement. Luke gives a condensed report of it, adding, however, the woes which correspond to the Beatitudes. Matthew gives by far the fullest recital of it. Luke says that he stood upon the plain (or, a level place), but Matthew, that he went up out of the plain to the mountain, and there delivered the discourse. When, after a night of prayer, Jesus came down to the lower parts of the hill, he found there the

great crowds which the day before had attended him. Nor is it unlikely that he addressed to them words of instruction. Then, withdrawing higher up the hill, accompanied by the Apostles and by numbers of his general disciples, he sat down, as was the manner of Jewish instructors, and delivered the discourse recorded by Matthew. Luke, not having been a witness of the scene, and manifestly giving but a partial and general account of it, naturally speaks of the sermon as delivered on the plain, because the multitude was there, and because Jesus came down and began his instructions there. Matthew, who was present as one of the recently selected Apostles, gives the main discourse of the day, and states also, that, on account of the multitude, Jesus retired farther up the mountain before delivering it. But though addressed to his more immediate disciples, it is not to be supposed that they alone heard the discourse. It was natural that many of the throng should follow them. This would be especially the case with those in whose hearts the word had begun to excite a spiritual hunger, and who, though not ready to call themselves disciples, lost no opportunity of increasing their knowledge.

The opinion that Matthew collected from his Master's various teachings at different times the elements of the Sermon on the Mount, and arranged them into one discourse, although formerly held by many, and by one of no less repute than Calvin, has lost ground, and is now taught by only a few. The fact that portions of the matter of this sermon appear in the other Gospels as spoken under different circumstances may make it probable that Jesus re-

peated important truths or striking illustrations to different audiences.[1] It is not, therefore, unlikely that portions of the Sermon on the Mount were thus delivered elsewhere and under other circumstances.

That contrast between the Sermon on the Mount and the giving of the law on Sinai, which from an early day it has been the delight of commentators to suggest, has in fact more reason than one is likely at first to suppose. No contrast could be greater than the gaunt and barren wilderness of Sinai and the luxuriant fields of Galilee about the Sea of Genesareth; nor could the blighted peaks of Sinai well have a more absolute contrast than in the fruitful slopes of Hattin, which in successive ledges declined toward the lake, at every step beautiful with diversified vegetation and redolent with the odors of fruits and blossoms. If the more ancient assembly were taking the first steps from a servile existence to a national life of independence, so the multitudes that thronged to hear the Sermon on the Mount were about to be inducted into a new spiritual life. The law given from Sinai was a law of morality, and chiefly concerned the outward conduct. The Sermon on the Mount is likewise a discourse of morality, but transcendently higher than that which was written upon the tables of stone. The root of morality is always the same, but at different stages of its growth it puts forth different developments. In the early and rude state of nations it concerns itself with outward affairs, rigorously guards the laws by which alone society can exist, and pre-

[1] Compare Matthew v. 18, and Luke xii. 58; Matthew vi. 19–21, and Luke xii. 33; Matthew vi. 24, and Luke xvi. 13; Matthew vii. 13, and Luke xiii. 24; Matthew vii. 22, and Luke xiii. 25–27.

serves the life, the person, and the property of the citizen. As civilization refines men's nature, and brings into power more of reason and of moral sentiment, morality, still guarding external things, adds to its charge the interior qualities of the disposition, and holds men responsible, not only for actions, but for the motives of action. It extends its sway over the realm of thought, emotion, and the will. Thus it adds province to province, until the boundary between morality and the purest spiritual religion is indistinguishable; and men at length see that morality, in the ordinary sense of the term, is religion applied to human conduct, while religion is but morality acting in the sphere of the spiritual sentiments.

Jesus came to bring a new growth to the old roots, to bring into bloom that which had only shown leaves, and into fruit that which had hitherto only blossomed. All the superstitions and burdensome ceremonials which overlaid the simplicity of the original statutes of Moses were to be rescinded, and the machinery of the Mosaic Law itself, not the moral element of it, was to be abrogated. But that great law of universal love which was to bind men to each other, and all of them to God, Jesus declared to be at the foundation of the Jewish religion. The whole civil and ceremonial system of the Hebrews aimed at the production of universal love.

One would scarcely know from the Sermon on the Mount whether the Jews had altar or temple, priests or ritual. The pure wheat is here garnered; the straw and chaff, so needful for its growth, but now in its ripeness so useless, and even pernicious, were cleared away. It is a discourse of the past for the sake of the future.

To interpret the Sermon on the Mount as the charter of Christianity, is to misconceive not only this discourse, but the very nature of Christianity itself, which is not a system of new truths, but a higher development of existing forces.

The fulness of time had come. Man was to be lifted to a higher plane, and made accessible to more powerful influences than could be exerted through the old dispensation. Out of that grand renewal of human nature there would spring up truths innumerable, the products of Christianity. But Christianity itself was not a system of truths, nor the result of a system of truths, but a name for living forces. It was a new dispensation of power, an efflux of the Divine Spirit, developing the latent spiritual forces in man. It was the kingdom of God among men. It was like the diffusion of a new and more fervid climate over a whole continent. A development and perfection would follow, never before known, and impossible to a lower temperature. The one silver thread which runs through the Gospels and the Epistles, and binds them into unity, is the indwelling of the Divine Spirit in the human soul, and the enlarged scope and power of human life by reason of it.

John saw the radiant kingdom descending when he cried, "There cometh one mightier than I after me, ... he shall baptize you with the Holy Ghost." And when Jesus came, the same truth was thrown forward in advance of all others: "The kingdom of heaven is at hand. Cast out all evil! Lay open your souls to the Divine coming!" Repentance and forgiveness were not the gospel. The kingdom of God among men, an exaltation of the race by the

Divine union with it, the wisdom of God and the power of God unto salvation, — this was the good news.

But the Sermon on the Mount is deficient in precisely these elements. It has in it no annunciation of a new dispensation. That flame of fire, the Spirit of God, is not mentioned. Jesus does not there claim for himself any vital relation to the human soul; that *faith* which so largely filled his subsequent teachings is not alluded to. He does not even claim the Messiahship. There is no word of his sufferings and death, nor of his future mediation, nor of the doctrine of repentance and the new birth. Can that be an epitome of Christianity which leaves out the great themes which filled the later teaching of Jesus?

The Sermon on the Mount gathers up the sum of all that had been gained under the Jewish dispensation, — distinguishes between the original and genuine elements of truth in the Jewish belief, and the modern and perverse inculcations of the Rabbis, — and, above all, gives to familiar things a new spiritual force and authority.

At the threshold of the new life it was wise to ascertain what was real and what fictitious in the belief of the people. A repudiation of the Law and the prophets would have bewildered their moral sense; but the truth of their fathers, cleansed from glosses, pure and simple, would become the instrument for working that very repentance which would prepare them for the new life of God in the soul.

Men are fond of speaking of the originality of the Sermon on the Mount; but originality would have

defeated its very aim. All growth must sprout from roots pre-existing in the soul. There can be no *new*, except by the help of some *old*. To have spread out a novel field of unfamiliar truth before the people might have led them to speculation, but could not have aroused their conscience, nor rebuked the degradation of their natures and the sordidness of their lives. It was the very aim of the Sermon on the Mount to place before the Jews, in the clearest light, the great truths out of which sprung their Law and their prophets, as a preparation for the new and higher developments that would come afterwards. In so doing Jesus put himself into the confidence of his own people. To the sober-minded among his countrymen he never seemed a subverter of Hebrew customs, or an innovator upon the national religion. He was recognized everywhere by the common people, and by all earnest natures not wrought into the Pharisaic party, as a genuine Hebrew prophet, standing on the very ground of the fathers, and enunciating old and familiar truths, but giving to them a scope and a spiritual elevation which, though new, was neither strange nor unnatural.

The Sermon on the Mount, then, being in the nature of an historical review, could not be original. It was a criticism of the received doctrine. Every part of it brings down to us the odor and flavor of the best days and the ripest things of the Old Testament dispensation. It was the mount from which men looked over into the promised land of the spirit. Even the Beatitudes, an exquisite prelude, which seems like a solemn hymn sung before a service, are but a collection and better ordering of maxims or aphorisms which existed in the Old Testament.

Already Isaiah had heard God saying, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." And the Psalmist had said, "A broken and a contrite heart, O God, thou wilt not despise." Already the prophet had promised "Beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness"; and the wise man had said, "Sorrow is better than laughter." From the Psalmist were taken almost the words of benediction to the meek: "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Where is there a hunger and thirst of the soul, if it be not recorded in the forty-second Psalm? This Psalm is broken into two, the forty-second and forty-third, and three times the refrain comes in, "I shall yet praise him who is the help of my countenance." There are abundant blessings pronounced upon the merciful, upon the pure in heart, upon the persecuted for righteousness' sake; and even in the old warlike age peace was not uncelebrated. If there be no distinct blessing for peacemakers, there are numberless woes denounced against those who stir up strife and cruel war.

The Beatitudes, then, were not new principles; the truth in them had been recognized before. They were truths hidden in the very nature of the soul, and, in the best sense, natural. But formerly they lay scattered as pearls not detached from the parent shell, or as rough diamonds unground. Here they first appear in brilliant setting. They are no longer happy sayings, but sovereign principles. They always spoke with instructiveness, but now with authority, as if they wore crowns upon their heads.

There was a noble strangeness in them. The whole world was acting in a spirit contrary to them. They conflicted with every sentiment and maxim of common life. On a lonely hill-top sat one known to have been reared as a mechanic, pronouncing to a group of peasants, fishermen, mechanics, and foreigners the sublime truths of the higher and interior life of the soul, which have since by universal consent been deemed the noblest utterances of earth. The traveller may to-day stand in Antwerp, near the old cathedral, hearing all the clatter of business, a thousand feet tramping close up to the walls and buttresses against which lean the booths, a thousand tongues rattling the language of traffic, when, as the hour strikes from above, a shower of notes seems to descend from the spire,— bell notes, fine, sweet, small as a bird's warble, the whole air full of crisp tinklings, underlaid by the deeper and sonorous tones of large bells, but all of them in fit sequences pouring forth a melody that seems unearthly, and the more because in such contrast with the scenes of vulgar life beneath. In some such way must these words have fallen upon the multitude.

Whether the audience felt the sweetness and exquisite beauty of Christ's opening sentences we cannot know. They are the choicest truths of the old dispensation set to the spirit of the new. But not until, like bells, they were thus set in chimes and rung in the spirit and melody of the spiritual age, could one have dreamed how noble they were. And what blessings! When before did such a company of ills and misfortunes find themselves mustered and renamed? No word of commendation for wealth, or

favor, or high estate, or power, or pleasure. For all that the world was striving after with incessant industry there was no benediction. Congratulations were reserved for the evils which all men dreaded, — poverty, sorrow, persecution, and the hatred of men, — or for qualities which men thought to be the signs of weakness. Could his disciples understand such paradoxes? We know that they did not until after the descent upon them of the Holy Spirit, at a later day. Still less would the rude multitude comprehend such mysterious sayings, so profoundly true, but true in relation to conditions of soul of which they had no conception. The real man was invisible to their eyes. Only the outward life was known to them, the life of the body, and of the mind only as the ready minister to bodily enjoyments!

"BLESSED ARE THE POOR IN SPIRIT."

Not poverty of thought, nor of courage, nor of emotion, — not empty-mindedness, nor any idea implying a real lack of strength, variety, and richness of nature, — was here intended. It was to be a consciousness of moral incompleteness. As the sense of poverty in this world's goods inspires men to enterprise, so the consciousness of a poverty of manliness might be expected to lead to earnest endeavors for moral growth. This first sentence was aimed full at that supreme self-complacency which so generally resulted from the school of the Pharisee. Paul's interpretation of his own experience illustrates the predominant spirit. He once had no higher idea of character than that inculcated in the Law of Moses, and he wrote of his attainments: "Touching the right-

eousness which is in the law, blameless." (Phil. iii. 6.) He was a perfect man!

The land was full of "perfect men." Groups of them were to be found in every synagogue. To be sure they were worldly, selfish, ambitious, vindictive, but without the consciousness of being the worse for all that. Rigorous exactitude in a visible routine gave them the right to thank God that they were not as other men were. For such men, in such moods, there could be no spiritual kingdom. They could never sympathize with that new life which was coming upon the world, in which the treasures were "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. v. 22, 23.) But those who painfully felt the poverty of their inward nature in all these excellences might rise to the blessings of the new kingdom, "in which dwelleth righteousness."

In a world so full of trouble a thousand modes of consolation have been sought, a thousand ways of joy. But Jesus, still looking upon the invisible manhood, next points out the Divine road to happiness.

"BLESSED ARE THEY THAT MOURN."

For perfect beings sorrow is not needed; but to creatures like men, seeking to escape the thrall and burden of animal life, sorrow is helpful. As frosts unlock the hard shells of seeds and help the germ to get free, so trouble develops in men the germs of force, patience, and ingenuity, and in noble natures "works the peaceable fruits of righteousness." A gentle schoolmaster it is to those who are "exercised thereby." Tears, like raindrops, have a thousand

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times fallen to the ground and come up in flowers. All the good in this world which has risen above the line of material comfort has been born from some one's sorrow. We all march under a Captain "who was made perfect through sufferings"; and we are to find peace only as we learn of him in the school of patience.

Not less astonishing than the value put upon poverty of spirit and mourning must have seemed the next promise and prediction:—

"BLESSED ARE THE MEEK, FOR THEY SHALL INHERIT THE EARTH."

Each part of a man's mind has its peculiar and distinctive excitement. The passions and appetites give forth a turbulent and exhausting experience. The full activity of the domestic and social emotions produces excitement less harsh and violent, but yet tumultuous. The highest conditions of the soul's activity are serene and tranquil. It is to this superior calm of a soul that is living in the continuous activity of its highest spiritual sentiments that the term MEEKNESS should be applied. It designates the whole temper of the soul in the range of its moral and spiritual faculties. The appetites and passions produce a boisterous agitation too coarse and rude for real pleasure. The affections develop pleasure, but with too near an alliance to our lower nature for tranquillity. The spiritual portion of the soul is at once luminous and peaceful. The strength of man lies in those faculties which are farthest removed from his animal conditions. It is in the spiritual nature that manhood resides. The action of these higher sentiments is so different in result from the

violent agitations of the appetites and passions, that man may well speak of himself as a duality, a union of two distinct persons, not only of different, but of opposite and contradictory experiences. At the bottom of man's nature lie rude strength, coarse excitements, violent fluctuations, exhausting impulses. At the top of man's nature the soul puts forth continuous life almost without fatigue, is tranquil under intense activities, and is full of the light of moral intuitions. Meekness is generally thought to be a sweet benignity under provocation. But provocation only discloses, and does not create it. It exists as a generic mood or condition of soul, independent of those causes which may bring it to light. In this state, power and peace are harmonized, — activity and tranquillity, joy and calmness, all-seeingness without violence of desire. From these nobler fountains chiefly are to flow those influences which shall control the world.

Man the animal has hitherto possessed the globe. Man the divine is yet to take it. The struggle is going on. But in every cycle more and more does the world feel the superior authority of truth, purity, justice, kindness, love, and faith. They shall yet possess the earth. In these three opening sentences how deep are the insights given! The soul beholds its meagreness and poverty, it longs with unutterable desire to be enriched, it beholds the ideal state luminous with peace and full of power.

But now the discourse rises from these interior states to more active elements. Amidst the conflicting elements of life no man can gain any important moral victories by mere longing, or by rare impulses, or by feeble purposes. If one would reach the true

manhood, the spiritual life, of the new kingdom, it must be by continuous energy during his entire career. In the whole routine of daily life, in the treatment of all cares, temptations, strifes, and experiences of every kind, the one predominant purpose must be the perfection of manhood in ourselves.

"BLESSED ARE THEY WHO DO HUNGER AND THIRST AFTER RIGHTEOUSNESS, FOR THEY SHALL BE FILLED."

The life of the body, its strength and skill, are every day built up by the food which hunger craves. And as hunger is not a rational faculty, and does not depend upon any of the rational faculties for its action, but follows the internal condition of the body, and is an automatic sign and signal of the waste or repair going on within; so the longing for uprightness and goodness must be a deep-seated and incessant importunity of the soul's very substance, as it were, acting, not upon suggestion or special excitement, but self-aroused and continuous. To such a desire the whole world becomes a ministering servant. All this is strangely in contrast with the life of man. The fierce conflict, the exacting enterprise, are felt, but they expend themselves upon externals. They seek to build up the estate, to augment the power, to multiply physical pleasures. In the new life the strife and enterprise are to be none the less, but will be directed toward inward qualities.

These four Beatitudes not only revealed the Divine conception of the new spiritual life, but they stood in striking contrast with the ideas held by the leaders of the Jews. The Pharisees were also expecting a kingdom, and great advantage and delight. They had no

idea of the joy there is in spiritual sorrow. They knew nothing of the sweet tranquillity of meekness, and to them nothing seemed so little likely to inherit the earth. Energetic power, invincible zeal, and a courage that did not fear disaster or death, — these would win, if anything could. The Beatitudes, thus far, must have been profoundly unintelligible to Christ's hearers. What wonder? They are even yet unintelligible to mankind.

"BLESSED ARE THE MERCIFUL, FOR THEY SHALL OBTAIN MERCY."

To an undeveloped race, struggling ignorantly forward rather than upward, jostling, contending, quarrelling, — each man selfish, but demanding that others should be kind, — each one unjust, but clamoring against others for their injustice, — each one exacting, severe, or cruel, but requiring that others should be lenient, — comes the word, *Blessed are the merciful.* No one thing does human life more need than a kind consideration of men's faults. Every one sins. Every one needs forbearance. Their own imperfections should teach men to be merciful. God is merciful because he is perfect. Mercy is an attribute of high moral character. As men grow toward the Divine, they become gentle, forgiving, compassionate. The absence of a merciful spirit is evidence of the want of true holiness. A soul that has really entered into the life of Christ carries in itself a store of nourishment and a cordial for helpless souls around it. Whoever makes his own rigorous life, or his formal propriety, or his exacting conscience, an argument for a condemnatory spirit toward others, is not of the household of faith. Mer-

ciless observers of men's faults, who delight in finding out the evil that is in their neighbors, who rejoice in exposing the sins of evil-doers, or who find a pleasure in commenting upon, or ridiculing the mistakes of others, show themselves to be ignorant of the first element of the Christian religion.

"BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD."

Precisely what is meant by "purity" has called forth much speculation. But it should be remembered that the whole discourse contains either a latent or an avowed criticism upon the prevailing notions of the Jews as to true religion. On no point were the Pharisees more scrupulous than that of Levitical purity. This had no direct relation in their minds to the inward dispositions and purposes. Impurity was contracted by some bodily act, and was removed by some corresponding external ceremony. There were some seventy specific cases of uncleanness described by Jewish writers, and others were possible. A conscientious man found his action limited on every hand by fear of impurity, or by the rites of purification which were required in case of defilement. A ceremony designed to inspire a moral idea by a physical act suffered the almost inevitable fate of symbols, and ended by withdrawing the mind from moral states and fixing it superstitiously upon external deeds. The benediction of Jesus was upon purity of *heart*, as distinguished from legal and ceremonial purity. A state of heart in which all its parts and faculties should be morally as free from the contamination of passion, selfishness, injustice, and insincerity as the body and

its members might be from Levitical defilement, was, without doubt, the state upon which the blessing was meant to rest. But the promise here given, "they shall see God," assumes a wider view and a more profound philosophy. There can be no knowledge of God in any degree moral and spiritual, which does not come to man through some form of moral intuition. To understand justice, one must have some experience of justice. There could arise no idea of love in a soul that had never loved, or of pity in one who had never experienced compassion. Our knowledge of the moral attributes of God must take its rise in some likeness, or germ of resemblance, in us to that which we conceive is the Divine nature. In proportion as we become like him, the elements of understanding increase. The soul becomes an interpreter through its own experiences. They only can understand God who have in themselves some moral resemblance to him; and they will enter most largely into knowledge who are most in sympathy with the Divine life.

"BLESSED ARE THE PEACEMAKERS, FOR THEY SHALL BE CALLED THE CHILDREN OF GOD."

Peace is not a negative state, a mere interval between two excitements. In its highest meaning it is that serenity which joy assumes, not only when single faculties are excited, but when the whole soul is in harmony with itself and full of wholesome activity. An original disposition which dwells in peace by the fulness and the inspiration of all its parts is a rare gift. One whose nature unconsciously diffuses peace is very near to God. Jesus himself never seemed

so divine as when, on the eve of his arrest, with the cloud already casting its shadow upon him, and every hour bringing him consciously nearer to the great agony, he said to his humble followers: "Peace I leave with you. My peace I give unto you." There is no other sign of Divinity more eminent than that of a nature which can breathe upon men an atmosphere of peace. They who can do this, even imperfectly, have the lineaments of their Parent upon them. They are the children of God.

Far out from the centre of creative power, among the elements of nature, there is wild turbulence, and immense energies grapple in conflict. As the universe rises, circle above circle, each successive sphere loses something of strife and develops some tendency to harmony. All perfection tends toward peace. In that innermost circle, where the God dwells in very person, peace eternally reigns. The energy which creates, the universal will which governs, and the inconceivable intellect that watches and thinks of all the realm, have their highest expression in a perfect peace. Thus, though the lower stages of being are full of agitations, the higher stages are tranquil. The universe grows sweet as it grows ripe. "The God of peace" is the highest expression of perfect being. Whatever disturbance is raging in his remote creation, He dwells in eternal peace, waiting for the consummation of all things. There is, then, evident reason why peacemakers "shall be called the children of God."

In a lower way, but yet in close sympathy with this supreme disposition of a soul in harmony with God, are to be included all voluntary efforts for the sup-

pression of riotous mischief and for the promotion of kindness, agreement, concord, and peace among men and between nations. While malign dispositions stir up strife, a benevolent nature seeks to allay irritation, to quiet the fierceness of temper, and to subdue all harsh and cruel souls to the law of kindness. A pacificator will make himself the benefactor of any neighborhood.

It is true that peace is sometimes so hindered by means of corrupt passions or selfish interests that there must be a struggle before peace can exist. "I came not to send peace, but a sword," was our Lord's annunciation of this fact. A conflict between the spirit and the flesh takes place in every individual and in every community that is growing better. It is, however, but transient and auxiliary. Out of it comes a higher life. With that come harmony and peace. One may sacrifice peace by neglecting to struggle, and one may seek peace by instituting conflicts. Love must overcome selfishness, even if the demon in departing casts down its victim upon the ground and leaves him as one dead.

"BLESSED ARE THEY WHICH ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE, FOR THEIRS IS THE KINGDOM OF HEAVEN."

All the elements of human society were originally organized by the force of reason acting in its lowest plane, — selfishly. Little by little the animal gave way to the social, the material to the spiritual, and room began to be found in the secular for the eternal. It has been a long conflict. It is a conflict still, and will continue to be for ages. A just man at every step

finds some one whose interests turn upon injustice. One cannot make the truth clear and stimulating without disturbing some drowsy error, which flies out of its cave and would extinguish the light. Not only have pride and vanity their unlawful sway, but every passion has in human life some vested interest which truth and love will either altogether destroy, or greatly restrain and regulate.

Now, although the truth when presented in its own symmetry is beautiful, and although men, unless greatly perverted, recognize the beauty of righteousness, yet their selfish interests in the processes of life, the profit or pleasure which they derive from unrighteousness, sweep away their feeble admiration, and in its place come anger and opposition. All potential goodness is a disturbing force. Benevolent men are the friends of even the selfish, but selfish men feel that benevolence is the enemy of selfishness. The silent example of a good man judges and condemns the conduct of bad men. Even passive goodness stands in the way of active selfishness. But when, as was to be the case in the new spiritual kingdom heralded by Christ, good men acting in sympathy should seek to spread the sway of moral principles, the time would speedily arrive when their spirit would come in conflict with the whole kingdom of darkness. Then would arise the bitterest opposition. Since the world began, it has not been permitted to any one to rise within himself from a lower to a higher moral state, without an angry conflict on the part of his inferior faculties. No part of human society has been allowed to develop into a higher form without bitter persecutions. If this had been so up to that era, when the stages were tentative

and preparatory, how much more was it to be so now, when the fulness of time had come, and the followers of Christ were to found a kingdom in which the moral and spiritual elements were to predominate over every other!

But persecution which is caused by true goodness drives men more entirely from the resources of the animal and secular life, and develops in them to greater strength and intensity their truly spiritual or divine part; and in that state their joys increase in elevation, in conscious purity, in peacefulness. They live in another realm. They are not dependent for their enjoyment upon outward circumstances, nor upon the remunerations of social life. They are lifted into the very vicinage of heaven. They hold communion with God. A new realm, invisible but potential, springs up around them. Dispossessed of common pleasures, they find themselves filled with other joys, unspeakable and full of glory. "Theirs is the kingdom of heaven."

Here the Beatitudes end. They raise in the mind an exalted conception of the spiritual manhood. In the new kingdom manhood was to be clothed with new power. It had broken up through to the realm above, and was clothed with Divine elements. In this state, the grand instrument of success in the subjugation of the world was to be the simple force of this new human nature, acting directly upon living men. Until that time religion had, in the weakness of the race, needed to employ rules, laws, and institutions, and to maintain its authority by force borrowed from the physical nature of man. But the new kingdom was to rely sovereignly upon a new force, — the living soul

acting upon living souls. Therefore Jesus, having revealed by these few profound elements what was the true spiritual strength of man, declares to his disciples their mission. They were to be the preservative element of life. They were to become sons of God, not alone for their own sake, but as spiritual forces in subduing the world to goodness. While Pharisees were intensely concerned to maintain their own supposed blameless state, and Essenes were withdrawing from human life more and more, and various religionists were playing hermit, shunning a world which they could not resist or overcome, the disciples of the new kingdom of the spirit, inspired by a Divine influence, and living in an atmosphere uncontaminated by the lower passions, were to go boldly forth into life, taking hold of human affairs, seeking to purify the household, to reclaim the selfishness and the sordidness of material life, to infuse a spirit of justice and of goodness into laws and magistrates, and to make the power of their new life felt in every fibre of human society. "Ye are the salt of the earth!" "Ye are the light of the world!"

The opening portion of the Sermon on the Mount must not have the canons of modern philosophy applied to it. Its organic relations with the rest of the discourse must not be pressed too far. It depicts the moral qualities which are to give character to the new life, but does not include all the elements of it, nor even the most important ones. Hope, faith, and love are not mentioned. It is plain, therefore, that the principle of selection was largely an external one. Jesus was about to criticise the national religion. He

fixed his eye upon the living officers and exemplars of that religion, and emphasized with his benediction those qualities which most needed to be made prominent, and which were signally lacking in the spirit of the Pharisee.

Just as little should we attempt to exhibit in the Beatitudes a natural progression, or philosophic order of qualities. There is no reason why the second Beatitude should not stand first, nor why the fifth, sixth, and seventh might not be interchanged. The fourth might without impropriety have begun the series. The order in which they stand does not represent the order of the actual evolution of moral qualities. On the contrary, we perceive that the spirit of God develops the new life in the human soul in no fixed order. Men who have gone far in overt wickedness may find their first moral impulse to spring from a condemning conscience; but others are more affected by the sweetness and beauty of moral qualities as seen in some goodly life. Sometimes hope, sometimes sympathy, sometimes fear, and sometimes even the imitativeness that becomes contagious in social life, is the initiatory motive. For the human soul is like a city of many gates; and a conqueror does not always enter by the same gate, but by that one which chances to lie open. It is true that a general sense of sinfulness precedes all effort after a higher life. But a clear discrimination of evil, and an exquisite sensibility to it, such as are implied in the first two Beatitudes, do not belong to an untrained conscience first aroused to duty, but are the fruits of later stages of Christian experience.

The Beatitudes constitute a beautiful sketch of the

ideal state, when the glowing passions, which in the day of Christ controlled even the religious leaders, and still so largely rule the world, shall be supplanted by the highest moral sentiments. The ostentatious wealth and arrogant pride of this sensuous life shall be replaced in the new life by a profound humility. The conceit and base content of a sordid prosperity shall give way to ingenuous spiritual aspiration. Men shall long for goodness more than the hungry do for food. They shall no longer live by the force of their animal life, but by the serene sweetness of the moral sentiments. Meekness shall be stronger than force. The spirit of peacemaking shall take the place of irritation and quarrelsomeness. But as we can come to the mildness and serenity of spring only through the blustering winds and boisterous days of March, so this new kingdom must enter through a period of resistance and of persecution; and all who, taking part in its early establishment, have to accept persecution, must learn to find joy in it as the witness that they are exalted to a superior realm of experience, to the companionship of the noblest heroes of the prophetic age, and to fellowship with God.

CHAPTER XV.

THE SERMON ON THE MOUNT. — (CONTINUED.)

AFTER pronouncing the Beatitudes, and before entering upon his criticism of the current religious ideas, Jesus put his disciples on their guard lest they should suppose that he meant to overturn the religion of their fathers. *Think not that I am come to destroy the Law or the Prophets.* If men's moral beliefs were the result of a purely logical process, their religious faith might be changed upon mere argument, and with as little detriment to their moral constitution as an astronomer experiences when, upon the recalculation of a problem, he corrects an error. But men's moral convictions spring largely from their feelings. The intellect but gives expression to the heart. The creed and worship, however they may begin in philosophy, are soon covered all over with the associations of the household; they are perfumed with domestic love; they convey with them the hopes and the fears of life, the childhood fancies, and the imaginations of manhood. To change a man's religious system is to reconstruct the whole man himself. Such change is full of peril. Only the strongest moral natures can survive the shock of doubt which dispossesses them of all that they have trusted from childhood. There are few strong moral natures. The mass of men are creatures of dependent habits and of unreasoning faith. Once

cut loose from what they have always deemed sacred, they find it impossible to renew their reverence for new things, and sink either into moral indifference or into careless scepticism. Men must, if possible, see in the new a preservation of all that was valuable in the old, made still more fruitful and beautiful. It is the old in the new that preserves it from doing harm to untaught natures.

The recognition of this truth is nowhere more remarkable than in the progress of Christianity under the ministration of Jesus and of his Apostles. Although surrounded by a people whose hatred of foreign religions was inordinate and fanatical, the Jews did not hear from the lips of Jesus even an allusion to heathenism. If the narratives of the Gospel are fair specimens of his manner, there was not a word that fell from him which could have wounded an honest heathen ;[1] and, afterwards, his Apostles sought to find some ground of common moral consciousness from which to reason with the idolatrous people among whom they came. We are not to suppose that Jesus made an abrupt transition from the religious institutions of Moses to his own spiritual system. He said no word to unsettle the minds of his countrymen in the faith of their fathers. He was careful of the religious prejudices of his times. The very blows directed against the glosses and perversions of the Pharisees derived their force from the love which Jesus showed for the Law and the Prophets. He pierced through the outward forms to the central principle of Mosaism, and made his new dispensation to be an evolution of the old.

[1] The word "heathen," Matt. vi. 7, and xviii. 17, is used rather as a designation than as a criticism.

Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil.

Here is the law of development announced by an inspired Hebrew to a peasant and mechanic crowd in obscure Galilee, ages before the philosophy of evolution was suspected or the laws of progress were found out. Jesus did not come to destroy old faiths, but to carry them forward by growth to the higher forms and the better fruit that were contained within them.

This tenderness for all the good that there was in the past of the Jewish nation is in striking contrast with the bitter spirit of hatred against the Jews which afterwards grew up in the Christian Church. No man can be in sympathy with Jesus who has no affection for the Jew and no reverence for the oracles of the old Hebrew dispensation.

It was peculiarly appropriate, at the beginning of a discourse designed to search the received interpretations of the Law with the most severe criticism, that Jesus should caution his disciples against a tendency, often developed in times of transition, to give up and abandon all the convictions and traditions of the past. Jesus therefore amplified the thought. The central truths of Hebraism were fundamental and organic. The ceremonies and institutions which surrounded them might change, but the enshrined principles were permanent. Heaven and earth should pass away before one jot or tittle of them should perish. No man must seek notoriety by a crusade against his father's religion. He who should break one of the least commandments, or should inspire others to do so, should be least in the kingdom of heaven. The temper of the new life was not to be destructive, but construc-

tive. Even that part of the old religion which was to pass away must not be destroyed by attack, but be left to dry up and fall by the natural development of the higher elements of spiritual life contained within it. And that should not be till the old was "fulfilled" in the new: the blossom should be displaced only by the fruit.

Jesus was now prepared to pass under review the ethical mistakes which his countrymen had made in interpreting the Law of Moses. He began by declaring that the reigning religious spirit was totally insufficient. No one under its inspiration could rise into that higher life which was opening upon the world.

Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

This may be called the theme of the whole sermon following. From this text Jesus now developed his view of the ethics of the *new life*. He furnished the ideals towards which men must strive, setting forth the morality of the teleologic state of mankind. For this purpose he selected a series of cases in which the great laws of purity and of love were the most violated in the practical life of his times, and applied to them the ethics of the final and perfect state of manhood. This he did, not as a legislator, nor as a priest. He was not attempting to regulate civil society, nor the church, by minute regulations, but by inspiring the soul with those nobler emotions from which just rules spring, and which themselves need no laws. He spoke from conscious divinity in himself to the moral consciousness in man. He was not framing principles into human laws or institutions.

He held up ideals of disposition for the attainment of which all men were to strive. They are not the less true because men in the lower stages of development are unable to attain to their level. They are the true basis of all social and civil procedure, even though nations are not yet civilized enough to practise them.

There are nine topics successively treated, all of them relating to the state of man's heart, namely: 1. Murder; 2. Adultery; 3. Divorce; 4. Oaths; 5. Retaliation; 6. Disinterested Benevolence; 7. Almsgiving; 8. Prayer; 9. Fasting. Following the enunciation of principles in regard to these topics are a series of cases relating to the outward life, or economico-ethical instructions. The spiritual ethics which Jesus laid down with the quiet authority of conscious divinity not only antagonized with the private passions of men and the customs of society, but directly contested the popular interpretation of the Law of Moses.

1. *Murder.* — Christ teaches that the true life is that of the thoughts and emotions; that the highest authority and government is that which is within the soul, and not alone that which breaks out into active civil law and takes cognizance of *acts*. Spiritual law takes hold of the sources of all acts. Now the Pharisee sought to restrain evil by a microscopic consideration of externals. Jesus went back to the fountain, and would purify all the issues by cleansing it.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall

be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

What is murder? The law of the land answered in its way. Jesus replied, The voluntary indulgence of any feeling that would naturally lead to the act,—that is murder. The crime is first committed in the shadowy realm of thought and feeling. Many a murder is unperformed outwardly, while all that constitutes its guilt is enacted in the heart. A legalist would regard himself as innocent if only he did not act as he felt. But in the kingdom of the Spirit feelings are acts. A murderous temper is murder. John says, "Whosoever hateth his brother is a murderer."

This does not forbid all anger. There may be a just indignation which carries in it no malice, which springs from affronted benevolence. This is implied in the phrase, "Whoso is angry with his brother *without a cause*," i. e. a just cause, a cause springing from high moral considerations, as where indignation is aroused at the sight of one who is committing a great cruelty.

Not alone anger which leads to violence, but even that degree of anger which leads one to abuse another by the use of opprobrious epithets, is forbidden. Yet more severely condemned is such a transport of anger as leads one, under the influence of merciless passions, as it were, to tread out all sense of another's manhood and to annihilate him.

Not only are we to carry kind thoughts ourselves, but we are bound, by every means within our power, to prevent unkind thoughts in others. If we know that another "hath aught against us," the removal of that unkind feeling is more important before God than any act of worship. Leave the altar, remove the un-

kindness, then return to thy prayers. First humanity, then devotion.

2. *Adultery.* — The same general principle is applied to the passion of lust.

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Not only is he guilty who suffers desire to run its full length and consummate itself in action, but he also who nourishes the desire which he cannot or dare not consummate. And though the temptation require the uttermost strength of resistance, it must be vanquished. As a soldier fights though wounded, and is triumphantly received though his victory has lost him an arm or an eye, so at every sacrifice and with all perseverance must the true man maintain chastity in his feelings, in his thoughts, and in his imagination. *If thy right eye offend thee, pluck it out. If thy right hand offend thee, cut it off.*

3. *Divorce.* — In the kingdom of the Spirit the new man shall no longer be suffered to consult his own mere pleasure in the disposal of his wife. In the Orient and among the Jews polygamy was permitted; the husband might take as many wives as he could support, and he was at liberty to dismiss any one of them upon the most trivial cause. Woman was helpless, a slave of man's convenience, without redress when wronged. She could demand a legal document of her husband if he put her away, and that probably was equivalent to a general certificate of respectable character, such as employers give to servants when for any reason they wish no longer to retain them.

Under Oriental laws, to this day, women are little

better than slaves. The husband has despotic power over them. Among the Hebrews, the condition of woman was far better, and her privileges were greater, than in other Eastern nations; yet the husband could dispossess her of her marriage rights almost at his own will. He had uncontrolled jurisdiction. There was no necessity for obtaining permission from a civil or religious tribunal to put away his wife. It was a household affair, with which the public had nothing to do. Her stay in the house was purely a matter of her lord's will. He could send her forth for the most trivial fault, or from the merest caprice. The doctrine of Jesus sheared off at one stroke all these unnatural privileges from the husband, and made the wife's position firm and permanent, unless she forfeited it by crime. By limiting the grounds of separation to the single crime of adultery, Jesus revolutionized the Oriental household, and lifted woman far up on the scale of natural rights. Considered in its historical relations, this action of our Lord was primarily a restriction upon the stronger and directly in the interest of the weaker party.

This theme and our Lord's teaching upon it will be resumed where we come to treat of a later period in his ministry, when he more fully disclosed his doctrine upon the subject. But it is clear that our Lord belonged to neither of the two schools which existed among the Jews, — the lax school of Hillel, or the rigid school of Shammai. He rose higher than either. He made the outward relation permanent, on account of the true spiritual nature of marriage, it being the fusion or real unity of two hearts. Having once been outwardly united, they must abide together, and

even when they found themselves in conflict must learn to be one in spirit by the discipline of living together. If they enter the wedded state unprepared, the household is the school in which they are to learn the neglected lesson.

4. *Oaths.* — If men loved the truth always, there would be no need of an oath; but so prone are they to deceit, that in cases of public interest they must be incited to speak truly by a lively fear acting upon an aroused conscience. By an oath men swear to God, and not to man, of the truth of facts. A day shall come when men will speak the truth in the love of truth. Then all judicial oaths will be needless. The perfect state will have no need of them, and they will be done away.

The casuists among the Jews had corrupted the oath. Men were not bound by it, unless it was an oath directly to God. They might win confidence by giving to their solemn affirmations the appearance of an oath. They might swear by heaven, by the earth, by Jerusalem, by one's head; but it was held that from these oaths they might draw back without dishonor. Jesus exposed the deception and impiety of such oaths. He laid down for all time the canon, that the true man shall declare facts with the utmost simplicity. It must be yea, yea, or nay, nay; nothing more. This certainly forbids the use of all trivial oaths, and reduces judicial oaths to the position of expedients, tolerated only on account of the weakness of men, and to be abolished in the era of true manhood. Oaths will be dispensed with just as soon as men can be believed without an oath.

5. *Retaliation.* — Jesus passed next to a consideration

of the law of retaliation. The lower down upon the moral scale men live, the more nearly must they be governed wholly by fear and force. Under the laws of nature, disobedience brings pain. Men learn the same government, and inflict pain upon those who offend. Civil government methodizes this economy of pain. It is, however, the method peculiar to undeveloped manhood. Force is the lowest, pain is the next, and fear the next; but all of them are methods of dealing with creatures not yet brought up to their true selves. They are therefore expedients of education, and, like all instruments of training, they cease as soon as they have carried their subjects to a higher plane. In the coming kingdom of love, the full man in Christ Jesus will no longer repay evil with evil, pain with pain. Evil-doing will be corrected by the spirit of goodness, and love will take the place of force and pain and fear.

Even if it be yet impossible to develop among men this future and ideal government, it can be held up as the aim toward which progress should be directed. This Jesus did. *I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.* Nay, more; he who acts in the full spirit of love, so far from revenging an injustice, will yield more than is demanded. It was a time of injustice and of tyrannical exactions; but the command of Jesus was, If the law, wickedly administered, should take your property, rather than quarrel give more than is asked; if impressed in your property and person into the public service, exceed the task laid upon you; if solicited, lend and give freely. As society is constituted, and in the low and animal condition of

mankind, it may be that these commands could not be fulfilled literally; but they furnish an ideal toward which every one must strive.

6. *Disinterested Benevolence.* — Having developed the genius of the new kingdom of love negatively, it was natural that Jesus should next disclose the positive forms of love and its duties. He laid down the fundamental principle that love must spring forth, not from the admirableness of any object of regard, but from the richness of one's own nature in true benevolence. Like the sun, love sends forth from itself that color which makes beautiful whatever it shines upon; therefore love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you. The new men of the future must not derive their notions of perfection from beneath them, — in that direction lies the animal, — but from above. Seek for that kind of perfection which God desires, — the perfection of a disinterested love. The sun and the seasons interpret that. They pour life and bounty over the whole race, whether deserving or not. In spite of the pains and penalties of which nature is full, over all the earth are the symbols that God's greater government is one of goodness. He must be a bad man who does not love that which is lovely. Even selfishness can honor and serve that which will redound to its benefit. The worst men in society will please those who will return like service.

This, too, like the teaching upon the other topics, is to be accepted as the ideal of the new kingdom. It can be but imperfectly carried out as yet. But it is that spirit which every man is to recognize as

the standard, and to carry out "as much as in him lies."

7. *Almsgiving.* — Jesus now cautions his disciples against doing right things from wrong motives. They must give alms, not for the sake of reputation, not for their own interests, but out of a simple benevolence. The love of praise may go with benevolence, but must not take the place of it. It is hypocrisy to act from selfish motives, while obtaining credit for disinterested ones. This passing off of our baser feelings for our noblest is a species of moral counterfeiting as prevalent now as in the times of our Lord.

8. *Prayer.* — Men should pray from a sincere feeling of devotion, and not from vanity or mere custom. And, as both Jewish and heathen prayers had become filled with superstitious and cumbersome repetitions, Jesus enjoins simplicity and privacy, rather as the cure of ostentation than as absolute excellences. God does not need instruction in our wants. He knows better than we what we need. Neither does he need persuasion. He is more ready to give good gifts than parents are to bestow good things on their children.

It is probable that the sermon of Christ on the mount was delivered in the most familiar and interlocutory manner. It seems to have been reported in outline, rather than in full, and between one portion and another there would doubtless be questions asked and answered. In this way we can interpret the succession of topics which have no internal relation to each other, but which might be drawn out of the speaker by some interposed question or explanation. Luke gives us a clew to one such scene.

"And it came to pass, that, as he was praying in a

certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." (xi. 1.)

Many of John's disciples, after the imprisonment of their master, attached themselves to Jesus. The transition was natural and easy. Jesus must have seemed to them like a second John, greater in miracles, but far less in sanctity. John was wholly a reformer. He did not take upon him the duties and burdens of common citizenship, but stood apart as a judge and censor of morals. He had that severe mood of sanctity which always impresses the imagination of the ignorant and the superstitious. Jesus was a citizen. He knew the fatigues of labor, the trials which beset poverty, the temptations arising from the practical conduct of business. He lived among men in all the innocent experiences of society life, a cheerful, companionable, and most winning nature. There was no gayety in his demeanor, but much cheerfulness. He did not assume the professional sanctity that was much in esteem. He was familiar, natural, unpretentious, loving that which was homely and natural in men, rather than that which was artificial and pretentious.

But John's disciples must have felt the difference in the teaching of the two masters. Especially must they have observed the devotional spirit of Jesus. And on the occasion mentioned, when he had spent in prayer the night preceding the Sermon on the Mount, some of them asked Jesus to teach them how to pray, "as John also taught his disciples."

Prayer was no new thing to the Jews. Synagogues abounded, and their liturgical service was rich in

prayers, which in general were scriptural and eminently devotional. But their very number was burdensome, and their repetition confusing. Liturgies furnish prayers for men in groups and societies. This meets but one side of human want. Man needs to draw himself out from among his fellows, and to pray alone and individually. New wine disdains old bottles. Intense feeling will not accept old formulas, but bursts out into prayer of its own shaping. Yet it was hardly this last want that led the disciples to ask Jesus to teach them how to pray. It was more probably a request that he would, out of the multitude of prayers already prepared, either select for them or frame some prayer that should be in sympathy with the spiritual instruction which he was giving them. Now, in the Sermon on the Mount, as given by Matthew, Jesus had just been reprehending the practice of repetition in prayer, so striking in the devotions of the heathen, who frequently for a half-hour together vociferate a single sentence, or word even. The disciples of John very naturally asked him to give them such a prayer as he would approve. Jesus gave them what has become known as "the Lord's Prayer." It may be used liturgically, or it may serve as a model for private prayer, as shall seem most profitable.

One knows not which most to admire in this form, — its loftiness of spirit, its comprehensiveness, its brevity, its simplicity, or its union of human and divine elements. Our admiration of it is not disturbed by that criticism which questions its originality and finds it to be made up, in part, of prayers already existing. Is the diamond less princely among stones because its constituent elements can be shown in other combi-

nations? The brilliant contrast between the inorganic elements and their crystalline form is a sufficient answer. All prayer may be said to have crystallized in this prayer. The Church has worn it for hundreds of years upon her bosom, as the brightest gem of devotion.

The opening phrase, *Our Father*, is the key to Christianity. God is father; government is personal. All the tenderness which now is stored up in the word "mother" was of old included in the name "father." The household was governed by law, and yet it was small enough to enable the father to make himself the exponent of love and law.

In the household, strength and weakness are bound together by the mysterious tie of love. The superior serves the inferior, and yet subordination is not lost. Children learn obedience through their affections, and fear supplements higher motives. In this the family differs from all civil institutions. The father is in contact with his children, and governs them by personal influence. The magistrate cannot know or be known to the bulk of his subjects. Love in the household is a living influence, in the state it is an abstraction. In a family where love and law are commensurate, the father's will is the most perfect government.

Civil government is an extension of the family only in name. Kings are not fathers, and national governments cannot be paternal because they cannot be personal. It is a question of the utmost importance, then, whether we shall form our idea of the Divine moral government from the family or from the state; whether we shall conceive of God as Father or as

King, and his government as one of abstract laws or of personal influences. "OUR FATHER" is itself a whole theology. We are prone to transfer to the moral administration of God those peculiarities of civil government which really spring from men's limitation and weakness, and are therefore the worst possible analogies or symbols of Divine things. The impersonality of magistrates and the abstractions of law are necessary in human government, because men are too weak to reach a higher model. The Divine government, administered by means of universal laws, still leaves the Supreme Father free to exercise his personal feelings. If God be only a magistrate, the charm is gone. He governs no longer by the influence of his heart, but by a law, which, as projected from himself, is conceived of by men as a thing separate from Divine will, though at first springing from it. At once justice becomes something inflexible, severe, relentless. A king is weak in moral power in proportion as he relies upon the law of force. His hand for matter, his heart for men.

A father on earth, though dear and venerated, is yet human and imperfect; but a "Father in heaven" exalts the imagination. The Celestial Father discharges all those duties and offices of love and authority which the earthly parent but hints at and imperfectly fulfils. It is the ideal of perfection in fatherhood. It enhances our conception of the ideal home, in "the house not made with hands, eternal in the heavens." As children in an earthly family come to a parent, so with all the privileges of children our spirits ascend to the spiritual Father in heaven.

With a child's love and admiration mingles not only

a sense of the superiority of its parent, but an affectionate desire for his honor and dignity. *Hallowed be thy name* is the expression of the desire that God may be held in universal reverence. Experiencing the blessedness of veneration, the soul would clothe the object of its adoration with the love and admiration which it deserves. It is not a supplication for one's self, but an affectionate and holy desire for the welfare of another. There is in it no servile adulation, no abject awe. It springs from the highest spiritual affection, and is rational and ennobling.

In the next petition the soul yearns for that perfect state toward which men have always been looking forward. However imperfect the conceptions may be, men have always conceived of the present as a single step in one long advance toward an ideally perfect state. Somewhere in the future the spirit of man is to be elevated, purified, perfected. The discords and misrule and wretchedness of the present are not to continue. From afar off, advancing surely though slowly through the ages, comes that kingdom "in which dwelleth righteousness." Every good man longs for it, and his thoughts frequently take shelter in it. *Thy kingdom come* is the petition of every one who loves God and his fellow-man.

The next is like unto it: *Thy will be done in earth, as it is in heaven.*

All natural laws are the emanations of the Divine will. Those fundamental principles of right, upon which all human laws are founded, are derived from the Divine will. That will represents order, progress, and government. God's will is universal harmony. On earth, men are largely ignorant of this regulative

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will, and are irregular in their obedience to that which is known, or are wholly disobedient and rebellious. But in heaven perfect obedience follows knowledge. The will of God is unobstructed. Men are here in the uproar of an untuned orchestra, each instrument at discord with its fellows; but in heaven the chorus will flow forever in harmonious sweetness. In desiring our own spiritual good, we must come into sympathy with the work of God in the whole race, and seek ardently the consummation of the Divine will in all the earth and through all time.

Thus far, in the Lord's Prayer, men are taught to express love, reverence, and the aspiration of earnest benevolence. They are to put forth their first desires, and their strongest, in behalf of the Divine glory and of the welfare of the whole kingdom. Then, as single individuals in that kingdom, they may make supplication for their own personal wants. *Give us this day our daily bread.*

Bread may be regarded as the symbol of all that support which the body needs. To pray for daily bread is to pray for all necessary support. It is to invoke the protection of Divine Providence, and in its spirit it includes whatever is needed for the comfort of our physical life. Thus, however favored of wealth and its fruits, all men have conscious needs which are touched by the spirit of this cry for bread. But they to whom it was first spoken knew the pangs of hunger. Their daily bread was by no means sure. It was the one want that never left them. Nor is it to be forgotten that the great mass of men on the globe to-day are living in such abject condition as to make the question of food a matter of anxiety for every

single day. The prayer for bread unites more voices on earth than any other.

The next petition is for the forgiveness of sins; and it is coupled with a reminder of man's duty of forgiveness toward his fellow-men. *Forgive us our debts, as we forgive our debtors.* No other offence seems to have been regarded as so fatal to true manhood as a cruel and harm-bearing disposition. Even indifference to another's welfare aroused the Master's rebuke; but a wilful animosity, or an infliction of unnecessary pain, was regarded with the severest condemnation.[1] No other sin is more common or more culpable. The only comment of our Lord upon this prayer touches this malign trait in a manner of peculiar solemnity. *For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

The next petition, *Lead us not into temptation*, is not inconsistent with the expression of joy when men fall into divers temptations.[2] Men often rejoice in a conflict, after it is past, which they dreaded in anticipation. Looking forth into the future, a soul conscious of its weakness dreads being put under severe temptation. Those who have seen the most of active life will most deeply feel the need of this petition. No one can tell beforehand how he will be affected by persistent, insidious, and vehement temptations. If it is a duty to avoid evil, it is surely permissible to solicit Divine help thereto.

But when under Divine Providence it is necessary that men should pass through a conflict with evil, that

[1] See Matt. vi. 14, 15; Luke vi. 37; Matt. xviii. 35.

[2] James i. 2.

very consciousness of their own weakness which led them to pray that they might not be tempted now causes them to turn to God for strength to resist and overcome the evil. In like manner the Saviour prayed in Gethsemane that the cup might pass; but then, since that might not be, he conformed himself to the will of God. All deep feelings grow into paradoxes. Fear and courage may coexist. One may dread to be tempted, and yet rejoice in being tried.[1]

9. *Fasting.* — We have seen that Jesus was in the midst of a criticism upon pretentious almsgiving and ostentatious prayer, when asked to give an example of prayer. Having complied, he now resumes the interrupted theme, and warns them against fasting in a spirit of vanity. Religious fasting had long prevailed among the devout Jews. It had been perverted by ascetics on the one hand, and by the Pharisees on the

[1] The doxology, "For thine is the kingdom," etc., is admirably accordant with the spirit of the Lord's Prayer, but not with its object. It was not included in the prayer as originally recorded by Matthew, and in Luke it does not appear even now. In the Jewish religious synagogical services, to which the early Christians had been trained, the doxology was of frequent occurrence, and in using the Lord's Prayer it was natural that it should be appended to this as to all other prayers. It is not strange that at length it should creep into the text of early versions, without the design of improper interpolation, simply because in oral use it had so long been associated with the prayer itself. The most ancient and authoritative manuscripts are unanimous in omitting it.

Called forth by the request of a disciple, the prayer was given, as we see by Matthew's Gospel, as a model of brevity, in contrast with the senseless repetitions of the heathen prayers. It is an extraordinary fact, that the Lord's Prayer has been made the agent of that very repetition which it was meant to correct. Tholuck says: "That prayer which He gave as an antidote to those repetitions is the very one which has been most abused by vain repetitions. According to the rosary, the *Pater Noster* (Patriloquia, as it is called) is [in certain of the church services] prayed fifteen times (or seven or five times), and the *Ave Maria* one hundred and fifty times (or fifty or sixty-three times)."

other. Jesus certainly uttered no word which tended to increase the respect of men for this practice. His example was regarded as lowering the value of fasting, and he was on one occasion expostulated with, and John's example contrasted with his more cheerful conduct. But he did not come to found a religion of the cave or the cloister, but a religion which should develop every side of manhood, and which, while deep and earnest, should yet be sweet and cheerful. In such a religion nothing could be more offensive than insincere devotion, pretentious humility, and hypocritical self-denial.

Thus far the discourse had borne upon the popular notions of religious worship. Jesus now subjects to the spiritual standard of the new life those economic opinions which then ruled the world, as they still do. Next after the glory of military power, the imagination of the world has always been infatuated with riches. They command so many sources of enjoyment, and redeem men from so many of the humiliations which poverty inflicts, that the Jew, to whose fathers wealth was promised as a reward of obedience, a token of Divine favor, would naturally put a very high estimate upon it. In fact, the pursuit of wealth was one of the master passions of that age. Everything else was made subordinate to it. It usurped the place of religion itself, and drew men after it with a kind of fanaticism. Against this over-valuation and inordinate pursuit of wealth our Lord protested. *Lay not up for yourselves treasures upon earth, ... but lay up for yourselves treasures in heaven.* Here moral excellence is put in contrast with physical treasure. Men are to seek nobility of character, riches of feeling,

strength of manhood, and not perishable wealth. Nor can they divide their hearts between virtue and riches when these stand in opposition. The soul's estate must be the supreme ambition. Unity and simplicity of moral purpose is indispensable to goodness and happiness. The reconciliation of avarice with devotion, of self-indulgence in luxury with supreme love to God, is utterly impossible. One may serve two masters, if the two are of one mind; one may serve two alternately, even if they differ. But where two masters represent opposite qualities and wills, and each demands the whole service, it is impossible to serve both. *Ye cannot serve God and mammon.* The absolute supremacy of man's moral nature over every part of secular life is nowhere taught with such emphasis and solemnity as in Christ's treatment of riches. The ardor and force of his declarations might almost lead one to suppose that he forbade his followers all participation in riches, as will more plainly appear when we shall give a summary view of all his utterances on that topic.

Not only did Jesus reprobate the spirit of avarice, but the vulgar form of it which exists among the poor came under his criticism. All grinding anxiety for the common necessaries of life he declared to be both unwise and impious: unwise, because it did no good; impious, because it reflected upon God's kind providence. He referred to that economy in nature by which everything is provided for in the simple exercise of its common organs or faculties; the grass, the lily, the sparrow, had but to put forth their respective powers, and nature yielded all their needs. Let man, a higher being, put forth his nobler faculties,

— reason and the moral sentiments, — and a life guided by these would be sure to draw in its train, not only virtue and happiness, but whatever of temporal good is necessary.

There is no worldly wisdom like that which springs from the moral sentiments. On the great scale, Piety and Plenty go hand in hand. He that secures God secures his favoring providence. Man is governed by laws which reward morality. Piety itself is the highest morality. *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.* The sordid anxieties of the poor and the avarice of the rich spring from the same source, and are alike culpable. Faith in Divine Providence should forestall and prevent fretting cares and depressing fears.

This matchless discourse closes with a series of moral truths that are clustered together more like a chapter from the Book of Proverbs than like the flowing sentences of an ordinary discourse. Censorious judgments of our fellow-men are forbidden. Men who believe themselves to hold the whole truth, and pride themselves on knowledge and purity, are very apt to look with suspicion and contempt on all that are not orthodox according to their standard. Harsh judgments in religious matters seem inseparable from a state in which conscience is stronger than love. Leniency and forgiveness are commanded; blindness to our own faults and sensitiveness to the failings of others are pointed out. Caution is enjoined in speaking of eminent truths in the hearing of the base. The fatherhood of God, far nobler and kinder than any

earthly fatherhood, is made the ground of confident supplication. The Golden Rule is set forth. Religion is declared not to be an indolent luxury, but a vehement strife, taxing men's resources to the uttermost. His disciples are cautioned against false teachers, against specious morality, against a boastful familiarity with Divine things while the life is carnal and secular; and, finally, his hearers are urged to a practical use of the whole discourse by a striking picture of houses built upon the sand or upon the rock, and their respective powers of endurance.

1. In this sermon of Jesus there is a full and continual disclosure of a Divine consciousness which did not leave him to the end of his career. His method was that of simple declaration, and not of reasoning or of proof. The simple sentences of the Sermon fell from him as ripe fruit from the bough in a still day. Although they reached out far beyond the attainments of his age, and developed an ideal style of character and a sphere of morality which addressed itself to the heroic elements in man, his teachings were not labored nor elaborate, but had the completeness and brevity of thoughts most familiar to him. He unfolded the old national faith to its innermost nature. In his hands it glowed as if it were descended from heaven; and yet he spoke of the religion of the Jews with the authority of a god, and not with the submissiveness of a man. He stood in the road along which travelled a thousand traditions and evil glosses, and turned them aside by his simple, imperial, "I say unto you"!

There was no inequality or unharmony in the whole discourse. The pitch at the beginning was

taken far above the line of any doctrine then in practice, and to the end the elevation was sustained. It was the teaching of one who saw men as men had never yet been. The possible manhood, never yet developed, was familiar to Jesus, and upon that ideal he fashioned every precept. Not a note fell from the pitch. Every single thought was brought up to a manhood far transcending that of his own age. It is this that gives to the Sermon on the Mount an air of impossibility. Men look upon its requisitions as exceeding the power of man. But none of them were lowered in accommodation to the moral tone of his times, every one of them chording with the key-note, — *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

2. In its spirit and secret tendency the Sermon on the Mount may be regarded as a CHARTER OF PERSONAL LIBERTY. It does not formally proclaim man's freedom, but no one can follow it without that result. It places moral life upon grounds which imply and promote moral sovereignty in the individual. This it does by removing the emphasis of authority derived from all external rules, and placing it in man's own moral consciousness. It is an appeal from *rules* to *principles*. Rules are mere methods by which principles are specifically applied. Feeble and undeveloped natures need at each step a formula of action. They are not wise enough to apply a principle to the changing circumstances of experience. But rules that help the weak to follow principle should tend to educate them to follow principle without such help. Instead of that, rulers, teachers, and hierarchs, finding them convenient

instruments of authority, multiply them, clothe them with the sanctity of principles, and hold men in a bondage of superstition to customs, rites, and arbitrary regulations.

The appeal in the Sermon on the Mount is always to the natural grounds of right, and never to the traditional, the historical, and the artificial. In no single case did Jesus institute a method, or external law. Every existing custom or practice which he touched he resolved back to some natural faculty or principle. By shifting the legislative power from the external to the internal, from rules to principles, from synagogues and Sanhedrim to the living moral consciousness of men, the way was prepared for great expansion of reason and freedom of conscience. The most striking example of philosophic generalization in history is that by which Jesus reduced the whole Mosaic system and the whole substance of Jewish literature into the simple principle of love. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. *On these two commandments hang all the Law and the Prophets.*"

This discourse recognizes the soul as the man. The body is only a passive instrument. Action is but the evidence of what is going on within; it has no moral character, good or bad, except that which is impressed upon it by the faculties which inspire it. A man's thoughts and cherished feelings determine his character. He may be a murderer, who never slays his enemy; an adulterer, who never fulfils the wishes of illicit love; an irreligious man, who spends his life in offices of devotion; a selfish creature, whose vanity inspires charitable gifts. It is the soul that determines

manhood. Only God and man's self can control these. Man is the love-servant of God, and sovereign of himself. The highest personal liberty consists in the ability and willingness of man to do right from inward choice, and not from external influences.

3. In this inward and spiritual element we have the solution of difficulties which to many have beset what may be called the political and economic themes of this discourse. Jesus disclosed to his disciples a kingdom in which no man should employ physical force in self-defence; and yet this would seem to give unobstructed dominion to selfish strength. No man may resist the unlawful demands of government, — let him rather do cheerfully far more than is wrongfully required, — and to every aspect of physical force he would have his disciples oppose only the calmness and kindness of benevolence; yet this would seem to make wicked governments secure. The history of civilization certainly shows that society can redeem itself from barbarism only by enterprise, by painstaking industry, by sagacious foresight and reasonable care; but Jesus refers his disciples to the flowers and birds as exemplars of freedom from care; forbids men to lay up treasure on earth, or to live in regard to earthly things more than by the single day, and declares that they must implicitly trust the paternal care of God for all their wants. Nay, if they are possessed of some wealth, they are not to husband it, but *give to him that asketh thee, and from him that would borrow of thee turn not thou away.*

It is certain that a literal interpretation of these precepts respecting giving, lending, resistance of evil, forethought, acquisition of property and its tenure in

common, would bring Christianity into conflict with every approved doctrine of political economy, and would seem to compel man to spend his earthly life in little more than meditation, — a conception which might suit the natural ease, not to say indolence, of an Oriental life in a genial tropical climate, but which would seem utterly ruinous to the prosperity of a vigorous and enterprising race in the cold zones and upon a penurious soil. To insist upon a literal fulfilment of *any* economic precepts would violate the spirit of the discourse, whose very genius it is to release men from bondage to the letter and bring them into the liberty of the spirit.

It is very certain that an earnest attempt to make the spirit of these precepts the rule of life will bring out in men a moral force of transcendent value, and that among primitive Christians, and in modern days in the small company of Friends, a remarkable degree of prosperity even in worldly things has followed a more rigorous interpretation of these commands than is generally practised. On the other hand, the attempt to make property the common and equal possession of all has led to some of the worst social evils. The partial success which has attended the experiment, in small bodies, has been at the expense of a general development of the individuals. But whether an immediate and literal obedience to Christ's teachings upon the subject of property and industry would be beneficial, or would be possible in nations not placed as the Jews were, — whether the weight of society and all the accumulations of that very civilization which Christianity has produced could be sustained upon such foundations, — hardly admits of

debate. If his precepts were meant ever to be taken literally, it must have been in a condition of society in the future, of which there was yet no pattern among men.

It is certain that every step which human life has ever taken toward a full realization of the general morality of the Sermon on the Mount has developed an unsuspected and wonderful prosperity, moral and social.

We must believe, then, that Jesus gave this grand picture of the new life for immediate and practical use, but that it was to be interpreted, not by the narrowness of the letter, but by the largeness of the spirit. He seemed to foresee what has so often appeared, the barren admiration of men who praise this discourse as a power, as a merely ideal justice, as a beautiful but impracticable scheme of ethics; for he turns upon such, at the close, with a striking parable designed to enforce the immediate application of his teachings. And why call ye me Lord, Lord, and do not the things which I say? Therefore whosoever cometh to me, and heareth these sayings of mine, and doeth them, I will show you to whom he is like: he is like a wise man which built his house and digged deep, and laid the foundation on a rock; and when the rain descended, and the floods came, and the winds blew, and the storm beat violently upon that house and could not shake it, it fell not, for it was founded on a rock. But every one that heareth these sayings of mine, and doeth them not, is like a foolish man, which built his house without a foundation upon the sand; and the rain descended, and the floods came, and the winds blew, and the storm did beat

vehemently upon that house, and immediately it fell, and great was the fall of it.

4. The hold which the Sermon on the Mount has had, and continues to have, upon men of diverse temperaments and beliefs, is not to be accounted for by an inventory of its ethical points. It reached to the very centre of rectitude, and gave to human conduct inspirations that will never diminish. All this might have been done in unsympathetic severity, leaving the Sermon like a mountain barrier between right and wrong, so rugged, barren, and solitary that men would not love to ascend or frequent it. But Jesus breathed over the whole an air of genial tranquillity that wins men to it as to a garden. The precepts grow like flowers, and are fragrant. The cautions and condemnations lie like sunny hedges or walls covered with moss or vines. In no part can it be called dreamy, yet it is pervaded by an element of sweetness and peace, which charms us none the less because it eludes analysis. Like a mild day in early June, the sky, the earth, the air, the birds and herbage, things near and things far off, seem under some heavenly influence. The heavens unfold, and in place of dreadful deities we behold "Our Father." His personal care is over all the affairs of life. The trials of this mortal sphere go on for a purpose of good, and our fears, our burdens, and our sufferings are neither accidents nor vengeful punishments, but a discipline of education. The end of life is a glorified manhood. At every step Jesus invokes the nobler motives of the human soul. There is nothing of the repulsiveness of morbid anatomy. Where the knife cut to the very nerve, it was a clean and wholesome blade, that carried

no poison. The whole discourse lifts one out of the lower life, and sets in motion those higher impulses from which the soul derives its strength and happiness. While it has neither the rhythm nor the form of poetry, yet an ideal element in it produces all the charms of poetry. Portions of the Sermon might be chanted in low tones, as one sings cheering songs in his solitude. It is full of light, full of cheer, full of faith in Divine love and of the certainty of possible goodness in man. The immeasurable distance between the flesh and the spirit, between the animal and man, is nowhere more clearly revealed than in this beautiful discourse. Thus the Son of God stood among men, talking with them face to face as a brother, and giving to them, in his own spirit, glimpses of that heavenly rest for which all the world, at times, doth sigh.

The Sermon on the Mount drew a line which left the great body of the influential men of his country on one side, and Jesus and his few disciples on the other. If it were to be merely a discourse, and nothing else, it might be tolerated. But if it was a policy, to be followed up by active measures, it was scarcely less than an open declaration of war. The Pharisees were held up by name to the severest criticism. Their philosophy and their most sacred religious customs were mercilessly denounced, and men were warned against their tendencies. The influence of the criticisms upon fasting, prayer, and almsgiving was not limited to these special topics, but must have been regarded as an attack upon the whole method of worship by means of cumbersome rituals. Ritualism was not expressly forbidden; but if the invisible was to be

so highly esteemed, if simplicity, heart purity, spirituality, and absolute privacy of spiritual life, were to be accepted as the governing ideals of worship, all authoritative and obligatory ritualism would wither and drop away from the ripened grain as so much chaff, — without prejudice, however, to the spontaneous use of such material forms in worship as may be found by any one to be specially helpful to him. Neither in this sermon nor in any after discourse did Jesus encourage the use of symbols, if we except Baptism and the Lord's Supper. He never rebuked men for neglect of forms, nor put one new interpretation to them, nor added a line of attractive color. The whole land was full of ritual customs. The days were all marked. The very hours were numbered. Every emotion had its channel and course pointed out. Men were drilled to religious methods, until all spontaneity and personal liberty had wellnigh become extinct. In the midst of such artificial ways, Christ stands up as an emancipator. He appeals directly to the reason and to the conscience of men. He founds nothing upon the old authority. He even confronts the "common law" of his nation with his own personal authority, as if his words would touch a responsive feeling in every heart. "Ye have heard that it was said by them of old time," — *But I say unto you.* This was an appeal from all the past to the living consciousness of the present. It was so understood. There was an unmistakable and imperial force in that phrase, "I say unto you"; and when the last sentence had been heard, there was a stir, and the universal feeling broke out in the expression, "He teaches as one having authority, and not as the Scribes."

Whatever may have kept the Pharisees silent, there can be no doubt that this discourse was regarded by them as an end of peace. Henceforth their only thought was how to compass the downfall of a dangerous man, who threatened to alienate the people from their religious control. Every day Jesus would now be more closely watched. His enemies were all the while in secret counsel. Step by step they followed him, from the slopes of Mount Hattin to the summit of Calvary!

CHAPTER XVI.

THE BEGINNING OF CONFLICT.

The crowd did not disperse or open to let Jesus pass through, but closed about him and thronged his steps, as he returned home to Capernaum. His discourses seem to have fascinated the people almost as much as his wonderful deeds astonished them. We do not imagine that the walk was a silent one. There must have been much conversation by the way, much discussion, and doubtless many replies of wisdom and beneficence from Jesus not less striking than the sentences of the sermon. From this time forth the life of Jesus is crowded with dramatic incidents. Nowhere else do we find so many events of great moral significance painted with unconscious skill by so few strokes. Their number perplexes our attention. Like stars in a rich cluster in the heavens, they run together into a haze of brightness, to be resolved into their separate elements only by the strongest glass. Each incident, if drawn apart and studied separately, affords food for both the imagination and the heart.

By one occurrence a striking insight is given into the relations which sometimes subsisted between the Jews and their conquerors. Not a few Romans, it may be believed, were won to the Jewish religion. The centurion of Capernaum, without doubt, was a convert. We cannot conceive otherwise that he should have built

the Jews a synagogue, and that he should be on such intimate terms with the rulers of it as to make them his messengers to Jesus. This Roman, like so many other subjects of the Gospel record, has come down to us without a name, and, except a single scene, without a history.

Soon after the return of Jesus to Capernaum, he was met (where, it is not said) by the rulers of the synagogue, bearing an earnest request from the centurion that he would heal a favorite slave, who lay sick and at the point of death. The honorable men who bore the message must have been well known to Jesus, and their importunity revealed their own interest in their errand. "They besought him instantly, saying that he was worthy for whom he should do this." Nor should we fail to notice this appeal made to the patriotism of Jesus, which, coming from men who were familiar with his life and teachings, indicates a marked quality of his disposition. "He loveth our nation, and he hath built us a synagogue." That the heart of Jesus was touched is shown in that he required no tests of faith, but with prompt sympathy said, "I will come and heal him." And, suiting the action to the word, he went with them at once to the centurion's house.

Learning that Jesus was drawing near, the centurion sent another deputation, whose message, both for courtesy and for humility, in one born to command, was striking, — "Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee; but speak the word only, and my servant shall be healed." Then, alluding to his own command over his followers, he implies that Jesus has but to

make known his will, and all diseases, and life, and death itself, would obey as promptly as soldiers the word of command. The whole scene filled Jesus with pleasurable astonishment. He loved the sight of a noble nature. And yet the contrast between the hardness of his unbelieving countrymen and the artless dignity of faith manifested by this heathen foreigner brought grief to his heart. It suggested the rejection of Israel and the ingathering of the Gentiles. Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness. Then turning to the messenger he said, "Go thy way; and as thou hast believed, so be it done unto thee." The servant was instantly healed.

The severity of tone with which Jesus spoke of the unbelief of the leaders of his people, and of his rejection by them, is only one among many indications of the rising intensity of his feelings at this period. Every day seemed to develop in him a higher energy. His calmness did not forsake him, but the sovereignty of his nature was every hour more apparent. He was now more than ever to grapple with demonic influences, and to overcome them. He was about to make his power felt in the realms of death, and bring back to life those who had passed from it. The conduct of his family and the criticisms of the jealous Pharisees, as we shall soon see, plainly enough indicate that this elevation of spirit manifested itself in his whole carriage, and many even believed that he was insane, or else under infernal influences.

On the day following the healing of the centurion's

servant, Jesus, on one of the short excursions which he was wont to make from Capernaum, came to the village of Nain, on the slope of Little Hermon and nearly south of Nazareth, on the edge of the great plain of Esdraelon. In the rocky sides of the hill near by were hewn the burial-chambers of the village, and toward them, as Jesus drew near, was slowly proceeding a funeral train. It was a widowed mother bearing her only son to the sepulchre. She was well known, and the circumstances of her great loss had touched the sympathies of her townsfolk, "and much people of the city was with her." His first word was one of courage to the disconsolate mourner, — "Weep not!" He then laid his hand upon the bier. Such was his countenance and commanding attitude that the procession halted. There was to be no deluding ceremony, no necromancy. "Young man, I say unto thee, Arise!" The blood again beat from his heart, the light dawned upon his eyes, and his breathing lips spake!

There is no grief like a mother's grief. No one who has the heart of a son can see a great nature given up to inconsolable sorrow without sympathy. It was not the mission of Jesus to stay the hand of death, nor did he often choose to bring back the spirit that had once fled; but there seem to have been two motives here for his interposition. The overwhelming grief of the widowed mother wrought strongly upon his sympathy, and there were special reasons why he should just now make a supreme manifestation of his Divine power. Every day the leaven of opposition to him was working. Openly or insidiously, he was resisted and vilified. His own spirit evidently was roused to

intensity, and began to develop an elevation and force which far surpassed any hitherto put forth. At such a time, the restoration to life of a dead man, in the presence of so vast a throng, could not but produce a deep impression. It was an act of sovereignty which would render powerless the efforts of the emissaries from Jerusalem to wean the common people from his influence. This end seems to have been gained. The people were electrified, and cried out, "A great prophet is risen up among us!" others said, "God hath visited his people." The tidings of this act ran through the nation; not only in "the region round about," but "the rumor of him went forth throughout all Judæa."

The battle now begins. Everywhere he carried with him the enthusiastic multitude. Everywhere the Temple party, lurking about his steps, grew more determined to resist the reformation and to destroy the reformer. We are not to suppose that the presence and the miracles of Jesus produced the same effect upon the multitudes present with him that they do upon devout and believing souls now. Our whole life has been educated by the discourses of this Divine Man. We do violence to our nature, to all our associations and sympathies, if we do *not* believe. But in the crowds which surrounded Jesus in his lifetime there was every conceivable diversity of disposition; and though curiosity and wonder and a general social exhilaration were common to all, these were not valuable in the eyes of Jesus. The insatiable hunger of Orientals for signs and wonders was even a hindrance to his designs of instruction. In every way he repressed this vague and fruitless excitement. The deeper moral

emotions which he most esteemed were produced in very imperfect forms and in but comparatively few persons. Cautious men held their convictions in suspense. Many favored him and followed him without really committing themselves to his cause.

There will always be men who will show favor to the hero of the hour. Such a one was Simon the Pharisee, who probably dwelt in Nain or in its neighborhood, for at that time this whole region was populous and prosperous. It had not then been given over to the incursions of the Bedouins, who for centuries have by continual ravages kept this beautiful territory in almost complete desolation.

Invited to the house of Simon to dine, Jesus repaired thither with his disciples. There went with him, also, unbidden guests. Not the widowed mother alone had felt the sympathy of his nature. While he was bringing back to life her son, there was in the crowd one who felt the need of a resurrection from the dead even more than if her body, rather than her honor, had died. In the presence of Jesus the sense of her degradation became unendurable. In him she beheld a benefactor who might rescue her. All men despised her. Her reputation, like a brazen wall, stood between her and reformation. For her there were no helpers. Bad men were friendly only for evil. Moral men shut up their sympathies from one who was an outcast. The gratitude of the mother for her child restored must have been like incense to the sensitive soul of Jesus. But it is doubtful whether he did not more profoundly rejoice in the remorse, the absorbing grief, the hope struggling against despair, that filled the bosom of this unknown Magdalen.

As Jesus reclined at dinner, according to the Oriental custom, this penitent woman, coming behind, without word or permission, wept at the feet of Jesus unrebuked. So copiously flowed her tears that his feet were wet, and with her dishevelled locks she sought to remove the sacred tears of penitence. The very perfumes which had been provided for her own person she lavished upon this stranger's feet. That she was not spurned was to her trembling heart a sign of grace and favor. When the Pharisee beheld, without sympathy, the forbearance of Jesus, it stirred up his heart against his guest. Like many others he had been in suspense as to the true character of the man. Now the decision was unfavorable. It was clear that he was not a prophet of God. "This man, if he were a prophet," he said within himself, "would have known who and what manner of woman this is that toucheth him: for she is a sinner." He could not conceive of a divinity of compassion. God, to his imagination, was only an enlarged Pharisee, careful of his own safety, and careless of those made wretched by their own sins. These thoughts were interpreted upon his countenance by a look of displeasure and contempt. He did not expect to be humbled in the sight of all his guests by an exposition of his own inhospitality; for it seems that while he had invited Jesus to dine, it was more from curiosity than respect, and he seems to have considered that the favor which he thus conferred released him from those rites which belong to Oriental hospitality. In a parable, Jesus propounded to him a question. If a creditor generously forgives two debtors, one of fifty pence and the other of five hundred, which will experience the most gratitude? The an-

swer was obvious, "I suppose that he to whom he forgave most." "Thou hast rightly judged." Then, in simple phrase, but with terrible emphasis, he contrasted the conduct of this fallen woman with the insincere hospitality of the host. "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." With ineffable grace, Jesus turns from the Pharisee, silent under this rebuke, to the woman: "Thy sins are forgiven." The effect produced upon the company shows that these words were no mere pious phrases, but were uttered with an authority which a mere man had no right to assume. "Who is this that forgiveth sins also?" Truly, who can forgive sins but God only? Jesus did not deign an explanation. In the same lofty mood of sovereignty he dismissed the ransomed soul: "Thy faith hath saved thee; go in peace." But such a gracious sentence was the strongest possible confirmation of their judgment that he had assumed to perform the functions of a Divine Being.

We shall hereafter find many a brief controversy in which a parable, or a simple question touching the marrow of things, puts his adversaries to silence, convicting them even when they would not be convinced. Upon this day there had been two deaths, and the

living death the most piteous and least pitied among men: two resurrections, and the less marvellous of the two was the more wondered at: two proofs of Divinity, — one to the senses, and impressive to the lowest and highest alike; the other transcendently brighter, but perceived only by those whose moral sensibilities gave them spiritual eyesight. The further history of the widow's son is not recorded. For a moment he stands forth with singular distinctness, and then sinks back into forgetfulness, without name or memorial.

At about this time the figure of John comes for a moment to the light. He had probably lain for six months in his prison at Machærus. Although in his youth he had been trained in solitude, it was the solitude of freedom and of the wilderness. There is evidence that his long confinement in prison began to wear upon his spirits. It is true that he was not wholly cut off from the companionship of men. As John's offence was political only in pretence, Herod did not guard his prisoner so but that his disciples had access to him. Can we doubt what was the one theme of the Baptist's inquiry? The work which he had begun, which Jesus was to take up, — how fared it? Why was there no overwhelming disclosure of the new kingdom? Of what use were discourses and wonderful works so long as the nation stood unmoved? A long time had elapsed since Christ's baptism. He had not openly proclaimed even his Messiahship. He had not gathered his followers either into a church or an army. He gave no signs of lifting that banner which was to lead Israel to universal supremacy. He was spending his days in Galilee, far from Jerusalem, the

proper capital of the new kingdom as of the old, and among a largely foreign population. Nor was he denouncing the wickedness of his times as John did, nor keeping the reserve of a lofty sanctity, but was teaching in villages like a prophet-schoolmaster, receiving the frequent hospitality of the rich, and even partaking of social festivities and public banquets. Many of John's disciples, as we know, were with Jesus during several of his journeys, attentive listeners and observers. Many openly adhered to the new leader, and all seemed friendly. But it is natural that a few should be jealous for their old master, and that they should prefer the downright impetuosity of John to the calmer and gentler method of Jesus. They would naturally carry back to the solitary man in prison accounts colored by their feelings. To all this should be added that depression of spirits which settles upon an energetic nature when no longer connected with actual affairs. Much of hope and courage springs from sympathy and contact with society. We grow uncertain of things which we can no longer see.

Whatever may have been John's mood and its causes, it is certain that the message which he now sent to Jesus implied distressing doubts, which were reprehended by the closing sentence of Jesus's reply, *Blessed is he, whosoever shall not be offended in me.* John was in danger of losing faith in Jesus, and there is an almost piteous tone of entreaty in the inquiry which he sent his disciples to make: "Art thou he that should come? or look we for another?" Of what use would be an asseveration in words, or an apologetic explanation? There was a more cogent reply. It would seem that Jesus delayed his answer,

and went on with his teaching and miracles in the presence of John's waiting disciples. "In that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight." It is possible that these messengers had been with Jesus at Nain and beheld the raising of the widow's son, since he mentions the raising of the dead as one of the acts of power which they had witnessed, and the widow's son was the first instance recorded. During his ministry only three cases of this kind are mentioned, namely, the young man at Nain, the daughter of Jairus, and Lazarus, the brother of Mary and Martha. Yet it by no means follows that these were the only instances.

These wonderful deeds, enacted before their eyes, were the answer which they were to carry back. It implies the essential nobility of John's nature, as if he only needed to be brought into sympathy with such living work to recognize the Divine power. "Go, ... tell John these things which ye have seen and heard: how that the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them."

It was not the rumor of wonderful works that John's messengers were to carry back, but the testimony of what they themselves had "seen and heard." No rumor could surpass the reality; none of all the special deeds performed would be likely to satisfy the mind of John so much as the greatest marvel of all, — that one had appeared to whom the poor were an object of solicitude! Not the healing of the sick, nor even the raising of the dead, was so surprising as

that a person clothed with Divine power, able to draw to him the homage of the rich and of the influential, should address himself specially to the poor. Wonders and miracles might be counterfeited; but a sympathy with suffering and helplessness so tender, so laborious, and so long continued, was not likely to be simulated. Such humanity was unworldly and divine.

Ample provision was made among the Jews for the instruction of all the families of the nation, but the great disasters which had befallen that people had interrupted the action of this benevolent polity. Sifted in among the native Jews, especially in Galilee, were thousands of foreigners, many of them extremely ignorant, debased, and poor, who were objects of religious prejudice and aversion. The Mosaic institutes breathed a spirit of singular humanity toward the poor. No nation of antiquity can show such benevolent enactments; nor can Christian nations boast of any advance in the temper or polity by which the evils of poverty are alleviated and the weak preserved from the oppression of the strong. It was promised to the ancient Jew, at least by implication, that, if he maintained the Divine economy established by Moses, "there shall be no poor among you" (Deut. xv. 4, 5). In the palmy days of Israel there were no beggars; and there is no Hebrew word for begging.[1] But in

[1] Professor T. J. Conant, of Brooklyn, for many years engaged in the translation and revision of the Scriptures for the American Bible Union, a friend to whom I am indebted for many valuable suggestions in matters of scholarly research, writes me, in reference to this, as follows: —

"There is no word in Hebrew that specifically means *to beg*. Three verbs, שָׁאַל in Kal *to ask*, Piel *to ask importunately*, בָּקַשׁ *to seek*, and דָּרַשׁ *to search for*, *to seek*, are strained from their natural sense to express begging, for lack of a proper expression of it; and this in only four passages.

"The first, שָׁאַל (compare Judges v. 25, 'he asked water'), Kal form,

the distemper of those later times all regard for the poor had wellnigh perished. Jesus renewed the old national feeling in a nobler form. Himself poor, the child of the poor, he devoted himself to the welfare of the needy; and though he associated freely with all ranks and classes of people, his sympathy for the poor never waned, and his ministrations continued to the very end to be chiefly among them.

John's disciples depart. The great excitable and fickle crowd remain. How easily they had let go of John! How eagerly they had taken up Jesus! How quickly would they rush after the next novelty! Like the tides, this changeable people were always coming and going, under influences which they could neither control nor understand. It did not please Jesus to see them the sport of every fantastic creation that could dazzle them with pretentious novelties.

What went ye out into the wilderness for to see? *A reed shaken with the wind?* It was as if he had said, Now it is a mountebank, shrewd and shifty, that sends you roaming into some gathering-place, hoping for deliverance from the oppressor at the hands of one who

is used in Proverbs xx. 4, 'shall beg in harvest,' — properly, *shall ask help;* Piel (intensive), Psalm cix. 10, 'let his children be vagabonds and beg,' — properly, *ask importunately.*

"The second, בָּקַשׁ (participle), is used in Psalm xxxvii. 25, 'nor his seed begging bread,' — properly, *seeking bread,* as it is translated in Lamentations i. 19, 'they sought their meat.'

"The third, דָּרַשׁ, is used in Psalm cix. 10, 2d member, Eng. V., 'let them seek (their bread).' Gesenius needlessly gives it (here only) the sense *to beg.* The meaning is, let them *seek* (help), *be seekers,* far from their ruined homes.

"The word 'beggar,' in 1 Samuel ii. 8, is a mistranslation of אֶבְיוֹן, *needy, poor.*

"I think it entirely safe to say, as you have done, that 'there is no Hebrew word for begging.'"

SWAMP OF PAPYRUS REEDS.

only plays on your credulity for his own benefit, and is himself swayed hither and thither by the breath of self-interest, like a reed quivering in the wind!

Turning to others, he said: But what went ye out for to see? *A man clothed in soft raiment?* Did you expect deliverance would come to Israel from rich and luxurious men, pleasure-loving courtiers? Look for such men only in courts and mansions. They will never task themselves for this people, but will bask in sumptuous palaces.

Turning again to others, Jesus said: But what went *ye* out for to see? *A prophet?* A great reformer, flaming with indignation at evil, and vehement in rebuke? John was indeed a prophet, eminent above the great brotherhood of former days. No other prophet was ever like him; and yet even John can never bring in that kingdom which God has promised to his people. The kingdom of the spirit is not physical nor forceful. It dwells in the heart. It is the empire within the soul, pure, spontaneous, benevolent. Even the least member of this kingdom of the spirit is greater than the greatest prophet of the old and external dispensation.

This was the language of criticism and rebuke. It contrasted the eagerness which many among his hearers had shown to rush after any sign of empire that had the tokens of external movement and force, and the disappointment which they could not conceal that Jesus should, with all his wonderful power, do nothing except to instruct people and to relieve the sufferings of the unfortunate. If this is all, said they, if marvel and discourse are not leading on to organized revolt and to victorious onset, what is the use of

them? Truth and purity of motive and self-denying kindness may be all very well, but will they dispossess foreign armies and reinstate the Jewish rulers? Thus the real excellence of the new kingdom was turned against it as a weakness.

The teaching and miracles of Jesus were doing little good, and seemed to quicken that fatal tendency toward pride and self-indulgence which had already prevented the development of moral sensibility. It was not personal but political changes that men wanted. Neither John nor Jesus fed their insatiable ambition, and each in turn was rejected on a mere pretence. John is a recluse, abstinent, rigorously severe. He is possessed by the demon of the wilderness! Jesus dwells among his people, adopts the social customs of his times, disowns all pretentious fasting and all acerb morality. He eats and drinks like other men: to-day he breaks bread among the poor; to-morrow some ostentatious rich man will have him at his table; — it makes no difference. A couch or the hard plank of a ship, the banquet or the crust of bread, are alike to him. But this universal social sympathy is charged against him by his censorious critics: He is a dissipated fellow, a companion of grossly wicked men! *For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!*

To such unfriendly thoughts Jesus replies by pointing out a group of peevish children that had gathered in the public square. Their companions cry, "Let us play funeral." No, they will not play at

that; it is too solemn. Well, then, play wedding! No, they do not like pipes and dancing! Nothing will suit them. The severity of John and the gentleness of Jesus were alike unpalatable to men who wanted riches, power, and obsequious flatteries. This impenetrable worldliness appears to have affected the spirits of Jesus in an unusual degree. He was saddened that so little of promise had resulted from his labors.

In the full sovereignty of his nature, he called to judgment the cities in which he had wrought the most striking miracles in the greatest numbers with the least possible effects. "Woe unto thee, Bethsaida," — it was a soliloquy probably, low-voiced, and heard only by his disciples, — "woe unto thee, Chorazin! for if the mighty works which were done in you had been done in Tyre and Sidon [heathen cities], they would have repented long ago in sackcloth and ashes." In this solemn hour, Capernaum, his home after his rejection by the people of Nazareth, rose before him as guiltiest of all. Nowhere else had he taught so assiduously, or performed so many beneficent works. He dwelt there, and was there well known. Yet in no other place was there so little change for good. "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; .... it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." Jesus did not undervalue the guilt of the cities of the plain. He left bestial vices as odious as the moral sense of the world had ranked them. But he raised the estimate of the guilt of selfish and sordid sins. Sodom was not less, but Capernaum was more, guilty than men judged. The

sentence of Jesus does not change the emphasis of condemnation, but its relative distribution.

Throughout this scene of reproach, and the following passages of conflict with the cold and selfish religionists, the character of Jesus assumes a new appearance. It loses nothing of benevolence, but it reveals how terrible benevolence may become when arrayed against evil. The guilt of sin is that it destroys happiness in its very sources. Regarding the law of right as the law of happiness, the violation of right is the destruction of happiness. A disposition of disobedience is malign. It reaches out against universal well-being. Divine benevolence, as a part of the very exercise of kindness, sternly resists every active malign tendency. In a pure soul, indignation at evil is not an alternative or mere accompaniment of benevolence, but is benevolence itself acting for the preservation of happiness. It seems impossible that one should be good, and not abhor that which destroys goodness.

In all the reproofs of Jesus there is an exaltation and calmness which renders them more terrible than if they were an outburst of sudden passion. It is not angered ambition, but repulsed kindness, that speaks. There is sadness in the severity. The very denunciations seem to mourn.

After his distress had given itself voice in those severe words, he seems to have let go the trouble, and to have arisen in prayer to the bosom of his God. The gloom is breaking! He sees an infinite wisdom in that love which hides from the proud and vain the ineffable truths of religion, and which reveals them to the humble and the heart-broken. The vision of God brings peace

to him. He turns again to the people, every cloud gone from his face and the sternness from his words. Full of pity and of tenderness, in sentences that have in them the charm of music, he invites the troubled and unhappy around him to that rest of the heart which will keep in perfect peace him whose soul is stayed on God: —

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

John's message of doubt and wavering came to Jesus while he was in full conflict with the emissaries from Jerusalem, who were sowing distrust, and who, as we shall see, had even stirred up his own family connections against him. The whole tone of Jesus's reply, the progression of thought, is that of one thoroughly aroused and indignant at the exhibitions of moral meanness around him. His words were warrior words. Though in prison, saddened, and about to perish, John was gently but faithfully rebuked. "Blessed is he, whosoever shall not be offended in me." If even John was culpable, how much more the malignant enemies around him! Still more the cities which had been the focal points of his ministration! Thus step by step his soul manifests its noble repugnance to evil, till it breaks forth in prayer before God, and returns, full of pity and of yearning, to beseech once more the liberty of doing good to ungrateful enemies. Nothing can justify the royal tone of Jesus in this whole scene but the reality of his Divinity. That a *man* should make himself the fountain of cleansing in-

fluence, and summon all his fellows to be healed by his spirit, would exhibit an arrogance of pride which to their minds could be palliated only on the supposition of insanity.

His family connections do not seem to have been greatly in sympathy with Jesus at any time. We know that at a much later period his brethren rejected his claims of Messiahship. Of course they must have watched his career, and listened to all that was said of him by those to whom they had been accustomed to look for right opinions in matters of religion. The increased activity of Jesus, the resolute front which he opposed to the constituted teachers of his people, the increasing opposition which he stirred up, the visible effect of all this upon his own spirit, the loftiness both of carriage and of language with which he confronted his opponents, together with his frequent retirements and his deep reveries, suggested to his friends the notion of insanity. Without doubt this was at first a hinted criticism, a shaking of the head and a whispering of one with another.

His life must have seemed strange, if they looked upon Jesus without faith in his Divine mission, or sympathy with it, and applied to him such practical rules as regulated their own conduct. The intensity of his spirit, the apparent restlessness which compelled him to go throughout every village and city, "preaching and showing the glad tidings of the kingdom of God," must have seemed unaccountable. Then, his company was extraordinary. His twelve disciples were now his constant attendants. But besides these a singular band of women went with him, and largely provided for his support. First mentioned is Mary Magdalene,

who, whatever doubts may rest upon her history or the origin of her name, clung to Jesus with a fidelity that could not be surpassed, an affection which seems to have grown more earnest and fearless with danger, and which, during his crucifixion and after his burial, places her even before his own mother in intensity of self-devotion. Chusa, the wife of Herod's steward, was another; and Susanna, whose name only remains to us, was also conspicuous. But it is said by Luke that there were "many others." He also states that "they ministered to him of their substance." This was an extraordinary procession for a teacher to make. His kindred felt that they had a right to interfere, and it was not long before they had the opportunity. Indeed, there seem to have been two separate efforts to withdraw him to the privacy of his home, — or, rather, two stages of the one search and attempted interference. On one occasion the enthusiasm of the people rose to an uncontrollable height. Jesus appears to have been utterly swallowed up by the crowd. He and his disciples "could not so much as eat bread." Then it was that his friends, when they heard of it, "went out to lay hands upon him; for they said, He is beside himself."

But the work went on. The Pharisees beheld his growing power with the people, especially after his mastery of a case of demoniacal possession of a peculiarly malignant and obstinate character. The easy restoration of the victim filled the multitude, even though they had almost grown familiar with his miracles of mercy, with wonder and amazement. They cried out in spontaneous enthusiasm, "Is not this the son of David?" By that title was the long-desired Messiah

familiarly known. This homage of the people stirred the Scribes. Taking hint from the impression of his friends that he was insane, they added to the charge that it was an insanity of demoniacal possession! That he cast out demons could not be denied; but they said that did not argue his Divinity, for he was himself a dupe or an accomplice, working under the power conferred by Satan; in short, a magician, a necromancer, one who had made a league with the devil!

The emissaries from Jerusalem and their confederates in Galilee were blind to all the excellences of Jesus. If he was to thrive outside of their party, and raise up an influence antagonistic to it, then, the better he was, the more dangerous to them. How unscrupulous and malignant their conversation became is revealed by the epithets employed: he was a drunkard; he was a glutton; he was a companion of knaves and courtesans; he was a sabbath-breaker, a blasphemer, a charlatan, a necromancer, an unclean fellow. (Mark iii. 30.) His power could not be gainsaid; but its moral significance might be blurred, nay, it might be made to witness against him, if they could persuade the people that the devil sent him among them, and that under the guise of kindness he was really weaving infernal snares for their easy credulity!

The reply of Jesus to this last aspersion was conclusive, if judged from their point of view. "You believe that Satan is carrying forward his work by me. Would he begin, then, by acting against himself? Will Beelzebub cast out Beelzebub? Satan fight Satan? Is not this a house divided against itself, and sure to fall? But why charge me with acting from

infernal power, when you believe that evil spirits are cast out by your own disciples and by lawful methods? When your pupils employ the exorcisms which you prescribe, and men are relieved, do you admit that it was the devil that wrought with them? On the contrary, you believe it to be a Divine power that helps your children. Their example condemns your arguments against me."

If the carefulness of the Lord's reply seems strange, it is only because the exceeding gravity and dangerousness of this attack upon him is not appreciated. Beelzebub was a heathen god, and to charge Jesus with acting as his emissary was to suggest the most insidious form of idolatry. To the common people Jesus was the very model of a Jew. He revived and represented the heroic national character. His whole career appealed to the patriotic element. His use of their Scriptures, his teaching in their synagogues, his conformity to all Jewish rites and usages in worship, the historical basis of his teachings, and the very attempt to bring back the old Jewish life by reforming the abuses of the school of the Pharisee, all gave to him a high repute with the common people as a representative national man with the stamp of the old prophets.

If his enemies could destroy this impression, and excite a suspicion that, after all, he was in sympathy with foreign nations and was really an emissary of an idolatrous system, they would easily destroy his influence. For on no other point was the Jewish mind so inflammable as against idolatrous foreign influences. Beelzebub was the chief of foreign heathen deities. To charge Jesus with acting under his inspiration was

an appeal to the national fanaticism. The vigor of Christ's reply manifests his sense of the danger of such an imputation, and explains also the solemn and judicial severity with which he immediately turned upon his assailants. For the lines were drawn. All hope of accommodation was past. Between him and the Pharisees the gulf had been opened that could never be closed. Hitherto he had entered into controversy with them as a Rabbi would dispute with any one in his school who dissented from his teaching. In his Sermon on the Mount he had clearly taken ground against the whole ethics and religious philosophy of this school. But now the hour had come when he distinctly assailed them as a corrupt party. There could be no more friendliness between them. No one could be on both sides, or be indifferent. All must choose. Pointing to his antagonists, he declared, "He that is not with *me* is against me. He that gathereth not with me scattereth abroad." He now asserts his Divinity as he had never done before, not by assuming to himself Divine titles, but by identifying their resistance to him as a direct and conscious resistance to the Holy Ghost.

The scene at this point is extraordinary. Jesus had hitherto stood upon the defensive. But there was something in the spirit of his antagonists which roused in him the latent royalty to a most august disclosure. He no longer explains or defends. He brings home to the conspiring Pharisees the terrible charge of blasphemy. He expressly excludes the idea that this was done simply because they had opposed *him*. *Whosoever speaketh a word against the Son of Man, it shall be forgiven him*. Jesus accepted his place among men, and

did not demand any exemption from the criticisms and arguments with which men contested all the philosophies or religious teachings of the Rabbis. He did not hold his antagonists guilty because they had opposed his claims or his doctrines. It was their own highest nature, in its state of Divine illumination, that they had deliberately violated. His works and his expositions had not failed; there was among these men an hour of full conviction that this work and this doctrine was of God. But pride and malign selfishness rose up against the light. For the sake of sinister interests, they dishonored the noblest intuitions of their souls.

There are hours in which men are lifted out of the dominion of sensuous fact, and come up into the full blaze of spiritual truths. They are consciously in the very presence of God. The Divine influence is so personal and pervasive, that in their own consciousness they think, feel, and will, as it were, face to face with God. These are the hours of the soul's sovereignty, and its choices are final, since they are made when every advantage is concentrated upon them. If they are right, they are eternally right; if wrong, they are wrong forever.

In such a supreme mood the Pharisees had not only dishonored their own luminous convictions of the truth, but, transported with the anger of mortified vanity, had poured contempt and ridicule upon them. The sentence of Mark is very significant, — "Because they said, He hath *an unclean* spirit." What unclean spirit was meant, is shown by Matthew: "This fellow doth not cast out devils but by Beelzebub." Beelzebub was to the Jews the heathen god of nastiness,

god of the dunghill, of universal excrement![1] The vulgarity of the abuse must be left to the imagination.

Affairs had reached a crisis. It is well, therefore, at this point, to look somewhat closely into the precise relations subsisting between the party of the Temple, the common people, and Jesus.

The Scribes and Pharisees were neither better nor worse than men usually are who hold power in their hands, and are determined, at all hazards, to maintain it. If Jesus could have been made to work under their general direction, and so to contribute to the stability of the Temple influence, they would have suffered him to utter almost any sentiment, and to execute rigorous popular reformations. Every word and every act was scrutinized from one point of view, — its relations to the influence of the dominant school.

In the progressive conflict with Jesus, which ended with his death, the Scribes acted within the familiar

[1] See Smith's *Bible Dictionary* (American edition, Hurd and Houghton), Art. "Beelzebul."

Moreover, on this point Professor Conant writes: "To the heathen themselves Beelzebub was not the 'god of nastiness,' but a very respectable sort of a divinity, with an honorable vocation, according to their notions.

"*Beelzebub* (בַּעַל זְבוּב), with final *b*, occurs only once, in 2 Kings i. 2, as a god of the Philistines at Ekron, to whom Ahaziah sent messengers to inquire whether he should recover from his disease. He was then, it seems, a god of good repute even in Israel.

"From the etymology, Gesenius explains the name as '*fly-Baal*, fly-destroyer, like the Ζεὺς Ἀπόμυιος of Elis, ... and the *Myiagrus deus* of the Romans.' Fürst, under זְבוּב, compares the 'epithets of Hercules, ἰποκτόνος (vermin-killer) and κορνοπίων (locust-killer).'

"The Jews, with their propensity to sarcastic punning, pronounced the name *Beelzebul* (בַּעַל זְבֻל), 'god of the dunghill,' dunghill-god.

"There can be no reasonable doubt that the view you give in the text is the true one."

sphere of ordinary political immorality. They were not monsters, but simply unscrupulous politicians. At first they contented themselves with observing Jesus, and would evidently have been willing to conciliate, had a chance been given them. They then followed him, watching for some mistake which would bring down on him the grasp of a jealous foreign government. This was by far the most politic method of dealing with him. A dangerous man would thus be removed by an odious foreign despotism, without prejudice to the Jewish rulers. But Jesus was fully conscious of this peril. So cautious was he in discourse, that from the records of his teaching one would scarcely know that there was an intrusive government in Palestine. He used his authority to keep down popular excitement; and when the enthusiasm could not be controlled, he frequently withdrew from sight, and sometimes hid himself absolutely. The wisdom of his course was justified. The Roman officials, after a while, seem to have dismissed his movements from their thoughts; and even at the crisis of his death they appear to have cared but little for the matter, and to have been pushed on by the resolute fury of the Jewish leaders.

If the Temple party could not check the career of Jesus by direct political interference, the next obvious step of policy would be to embroil him with his own countrymen. This would seem not difficult. The Jewish people were inordinately sensitive to sectarian and national prejudices. It seemed likely that a bold reformer like Jesus would first or last strike some blow that would rouse up the whole wrath of a bigoted people, and that he would be sacrificed in

some popular tumult. This line of policy was skilfully followed by them. It was not wise to shock the enthusiasm of the people, or to stand cold and unmoved amid so much popular feeling. It was better to go with the crowd as friends, but as conservative friends. They listened, but in a gentle and respectful way sought to entangle him in his teachings. The ill success of this course little by little increased their zeal. But they were politic. They could not break with Jesus so long as the mass of the people were with him. They therefore still maintained outward amicable relations, but watched and waited, whispering, suggesting, criticising; — yet all in vain. The current would not be turned by these puffs of wind that ran across its surface.

Jesus seems to have been perfectly aware of all this, and of the dangers which threatened. His tranquil avoidance of their snares disclosed how skilful may be the highest moral endowments. It was difficult to oppose the whole religious teaching of his times without appearing to set aside the Jewish faith, and bringing upon himself the charge of infidelity, — always a facile and effective weapon. It was difficult to resist the authority of the representative men of his nation, without violating the fanatical sense of patriotism among the people. The consciousness of such peril would render a weak nature cautious, would limit his sphere of remark, and enfeeble his criticisms of evil. Nothing is more striking than the attitude of Jesus in the face of this danger. His teachings did not flag. His words became more powerful. The sphere of topics every day enlarged. Like a skilful surgeon, confident of his hand, he plunged

the probe down, amid nerves and arteries, with unfailing and unsparing fidelity. At times his adversaries could not forbear admiration of his tact and skill. He never struck wrong, nor ever missed a stroke. They beheld him every day less in peril of the court, less likely to lose his hold upon the common people, and more clearly endangering their own "name and place."

It was at this point of affairs that the cry was first heard, *Is not this the son of David?* By that phrase was meant Messiahship! The spark had fallen. The fire was kindled. The Scribes seemed thrown off their guard by the extremity of danger. Then it was, as we have seen, that they blindly charged him with being a minion of infernal influences, the evil victim of a foreign god of filthy and detestable attributes. And it was to this open declaration of war that Jesus opposed as openly the terrific denunciations which consigned them to a doom not to be reversed in this world nor in the world to come.

The Scribes at once saw their blunder. They had not carried the people with them. They had aroused in Jesus a spirit of sovereignty before which they quailed. They had thrown the javelin, but it had missed, and they stood disarmed.

They then attempted to recover their position. It is quite likely that the Scribes, who had led the onset, gave place to others, who put on a face of kindness as a mask to their real feelings. They came to him with an affectation of reasonableness and of devotion: — Master, we wish that we might only see a sign from thee. He was not to be deceived by this sudden complaisance. With even increasing elevation of spirit and

of manner he denounced them as an "evil and adulterous generation." No sign should be wrought for their purposes. But a sign they should have. What Jonah was to Nineveh, that should the Son of Man be to Jerusalem. So far from softening his words or abating his authority he takes a bolder step, and declares himself superior to Jonah, an eminent prophet, and to Solomon, the most renowned philosopher and the most brilliant king of the Hebrew race. That such arrogation of rank did not offend the people is a testimony to the hold which Jesus had gained upon their veneration.

This plausible attempt of the Pharisees to return to amicable relations with him did not for a moment impose upon Jesus. He signified his judgment of the value of their mood by a parable, which, however, did not expend its force upon them, but, after the method of the prophecies, had a kind of moral *ricochet* and struck successive periods. Their pretended reformations were but a getting ready for renewed wickedness.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

In his adversaries, the discourses of Jesus produced anger, and at times rage. The people generally felt admiration and enthusiasm for them, some being capable of appreciating their spiritual excellence and entering profoundly into sympathy with him. Thus,

while he was unfolding the truth, a woman in the crowd, quite borne away by the admirableness of his teaching, cried out with a true mother's feeling, "Blessed is the womb that bare thee, and the paps which thou hast sucked!" This was the very pride of motherhood breaking into rapture of worship. It is not likely that she knew Mary. There certainly is no unconscious blessing pronounced upon the Virgin Mother; it was upon Christ that her heart rested. She struck an unimagined chord in the heart of Jesus. There is sadness in his reply, *Yea, rather, blessed are they that hear the word of God, and keep it.* And reason there was for this sadness. At that very moment his mother, with other members of the family, were hovering on the outskirts of the excessive crowd, seeking him. By Mark (iii. 20, 21, 31–35) we see what her errand was. Driven by maternal solicitude, she had become more anxious for his personal safety than for the development of the kingdom of heaven. Her love for him as her own son was stronger than her love for him as the Son of God. She might not have believed that he was "beside himself;" she might naturally have felt that by excessive zeal he was putting his life in peril. Following in the wake of the crowd, she would gather up into her anxious heart all the angry speeches and significant threats of his enemies. Why should we imagine that Mary was made perfect without suffering, without mistakes, without that training which every one of the disciples passed through, and without need of those tender rebukes from the Master which all experienced? If even the unflinching and sturdy John faltered, can we wonder that a mother should dread the storm which she saw gathering around her beloved son?

It was while the cry of sympathy from a nameless woman in the crowd was in his ear, that word was brought to Jesus, "Behold thy mother and thy brethren stand without, desiring to speak with thee." This is the sequel of that previous statement, "When his friends (kinsmen) heard of it, they went out to lay hold of him; for they said, He is beside himself."

Were it not for this history, it would be hard to redeem the reply of Jesus to the messenger of his mother from the imputation of severity, bordering on harshness. *Who is my mother? and who are my brethren?* Is this the language of a child's love, in whose ear his mother's name is music? Is this the honored reception, before all the people, which a mother had a right to expect from such a son?

Then it was that he seems to have drawn himself up and looked round upon the crowd with an eye of love veiled by sorrow. There must have been something striking in his manner of speaking, that should lead the Evangelists always to describe his personal appearance in that act. They were not anatomists, nor close students of details; they mentioned that which struck them forcibly. It was not a glance, a flash, but a long and piercing gaze: "he looked round about on them which sat about him"; and then, stretching forth his hand toward his disciples, he said, "Behold my mother and my brethren! Whosoever shall do the will of my Father which is in heaven, the same is my brother, and my sister, and my mother!"[1]

[1] President Woolsey, of Yale College, holds the following language: —

"However we explain Mary's participation in the design of her kinsmen, she is included in what is a virtual censure on the part of our Lord. He neither goes out to meet her and her companions, nor admits them into his presence. He exclaims that his nearest of kin are the children of God,

While this was unquestionably a rebuke to his mother and brethren for want of moral sympathy with him, it presents an admirable illustration of the way in which Jesus looked upon all the social relationships of life. As much in domestic as in religious matters the exterior is but the veil, the interior is the substance and reality. As manhood is not made up by the members of the body, but by the soul, so relationship is not simply by blood, but by affinities of character. The household which is grouped around natural parents, with all its blessedness, does not limit within itself one's real kindred. All that are good belong to each other. All, in every nation, who call God FATHER, have a right to call each other brother, sister, mother! Thus around the visible home there extends an invisible household of the heart, and men of faith and aspiration are rich in noble relationships.

This scene between Jesus and his mother was a mere episode in the sharp conflict which, under one form and another, was going on between Jesus and the emissaries from the Temple, together with their confederates in the provinces. But it was not all an open conflict. It would seem as if, while some plied him with opposition, others tried the arts of kindness, and the seductions of hospitality. For these invitations

and asks, 'Who is my mother and my brethren?' It is thus remarkable that in the only two instances, until the crucifixion, where Mary figures in the Gospel, — the marriage at Cana and the passage before us, — she appears in order to be reproved by the Saviour, and to be placed, as far as the mere maternal relation is concerned, below obedient servants of God. These passages must be regarded as protests laid up in store against the heathenish eminence which the Roman Church assigns to Mary, and especially against that newly established dogma, of her being without sin from her birth, which they so signally contradict." — *Religion of the Present and of the Future*, p. 46. New York: Charles Scribner & Co. 1871.

which brought him to feasts in the houses of distinguished Pharisees, as the whole carriage of Jesus showed, were not always acts of simple kindness. No doubt they were inspired to some extent by curiosity, mingled with vanity at having possession of one who was stirring the whole community. But they evidently had in them also an element of seduction. He might be flattered by attentions. He might be softened by social blandishments. He might, in the confidence of honorable hospitality, be thrown off his guard and led to incautious speeches, by which afterwards he might be entangled.

Soon after this interview with his mother, a Pharisee urged him to dine. No sooner had they sat down than the latent design of this hospitality began to appear. Jesus had neglected to wash his hands officially, after the custom of the strict among the Jews, and he was at once questioned about it. It seems that there was present a large company of lawyers and doctors of the law, and that all were sharpened for conflict, and this will sufficiently account for the character of the most extraordinary after-dinner speech that was ever recorded. Jesus was not for a moment deceived by their pretensions and formal courtesies. He knew what their politeness meant. He replied to the inward reality, and not to the outward seeming. It was a fearful analysis and exposure of the hollow-heartedness of the men who were seeking his downfall.

The manner of this speech seems to have been thus: One after another would question him, and upon his replies still other criticisms would be made, followed again by taunts and contemptuous questions. Luke gives us an insight into the method and spirit of this

remarkable dialogue: "As he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things; laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." The speech as given in the text may be regarded as a condensed record of the substance of his replies, the interpolated questions and disputatious passages being left out. It is this interlocutory character of the Lord's discourses, both here and elsewhere, that must supply us with a clew to the succession of topics, which otherwise will seem forced.

And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepul-

chres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation, from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

The kindled flame was to be nourished by new fuel every day. The courage and boldness of Jesus were equalled only by the bitterness and cunning of the Scribes. He knew the issue. "I am come to send fire on the earth, and what will I, if it be already kindled?"

CHAPTER XVII.

AROUND THE SEA OF GALILEE.

THE discourses of Jesus grew deeper and richer from the beginning of his ministry to the end. But the transitions were never formal or abrupt. Nor can we anywhere lay our finger upon a precise moment or occasion when the deepening or widening took place. His teaching was like the flow of a river, whose depth and breadth continually increase, but nowhere suddenly. From the first he had preached *the kingdom of heaven*, but at this time he seems to have made that theme the special subject of discourse. Indeed, just before he sent out his twelve disciples to teach, there was a crisis in his ministry and a change in his style which proceeded from profound reasons that deserve careful consideration.

Whatever spiritual benefit had been derived by single persons from his ministry, it was plain that in general his teaching had fallen only upon the outward ear, and that his beneficent works had stirred up the worldly side of men more than the spiritual. They were glad to have their sicknesses healed, to know that the kingdom of heaven (interpreted according to Jewish expectations) was advancing. His family friends were plying him with prudential considerations. His adversaries were organizing a powerful, though as yet cautious and crafty, opposition. He stood in

an excited circle of worldly men; and whether they were for him or against him, they were for the most part seeking a material and secular interest. It was important that he should, if possible, break through this carnal view, and kindle in their minds some idea of that spiritual kingdom which he sought to establish.

On no other subject did he concentrate so many parables as upon this. Eight of them in succession, and apparently at about the same time, evince his earnestness, and his estimate of the importance of the topic. The Sower, the Tares, the Growth of Seed, the Grain of Mustard-seed, the Leaven, the Treasure-field, the Pearl, the Net, — each one of these expounded some view of his kingdom. In reading them, one is struck with the wholly spiritual and unworldly character of that kingdom. There is no intimation of a society or of organization.

These parables are evidently the fragments of discourse. The disciples remembered and recorded them as brief and striking pictures; but it is not likely that Jesus put them forth one after the other, without any filling up or exposition. We know, in regard to some, that they were parts of interlocutory discourse, and that they gave rise to questions and to answers. It is highly probable that all of them were preceded and followed by expository matter, on which the parables were wrought like the figures upon lace. The sudden addiction of Christ to parables is the sign of a serious change in his relations to that part of the people who were now secretly banding together in opposition to his influence. We have already seen the feeling which this conduct produced in his bosom. Although his personal relations were apparently not

affected, and he moved among the Pharisees as he had always done, he regarded portions of them as being so dangerous that it was prudent to forestall their efforts *to catch something out of his mouth, that they might accuse him.*

A parable — or a moral truth thrown into the form of an imaginary history, a germ drama — was peculiarly fitted for the double office which in his hands it had to perform. It was an instructive form of speech, addressing the imagination, and clinging tenaciously to the memory. It was admirably suited to the intelligence of the common people. It had also this advantage, that throughout the East it was a familiar style of instruction, and the people were both used to it and fond of it. On the other hand, its polemic advantages were eminent. By parables Jesus could advance his views with the utmost boldness, and yet give to his enemies but little chance of perverting his words. It was necessary to baffle their devices, without restricting the scope of his teaching or abating his activity.

We have already glanced at the methods by which the Scribes sought an end to this reformer, as soon as they became satisfied that he could not be used as a tool for their own advantage. The topic will bear unfolding still further. They first attempted to excite against him the fears of the government, and to cause his arrest as one politically dangerous. This would seem beforehand to promise the surest and speediest results. Herod was suspicious, jealous of his power, and cruel in vindicating it. The great excitement which kindled around Jesus, and the excessive throngs which followed him, gave color to unfavorable representations. The general conduct of

Jesus must have been very circumspect. Indeed, we are struck, not only with the absence of political topics from his teachings, but with the unworldly treatment of common secular duties. *My kingdom is not of this world* was as plainly indicated by the Sermon on the Mount as by his final declaration. Politicians were shrewd enough to see that Jesus had no purpose of publicly or secretly organizing the people. Every political party has one or two sensitive tests. If a man is sound or harmless in respect to them, he is regarded as safe. In ecclesiastical administration these tests are apt to be doctrinal or ritual. In political management they are more likely to relate to practical policy. Judged by political tests, it must have seemed to disinterested spectators that Jesus was simply a very benevolent man, with great power of personal fascination, who indulged in impracticable dreams of an ideal future; that he neglected the most admirable opportunities for forming a party, and squandered his influence for lack of organization. The people again and again came at his call, but dissolved and sunk away without bringing to him any advantage. His doctrine passed over the surface of society as the shadows of white clouds high up in the heavens pass over fields and forests, making transient pictures, but changing nothing in root, leaf, or fruit. There was far less to fear in such a man than in the narrower, but more immediately practical, John the Baptist. Besides, it may be presumed that there were in Herod's household friends of Jesus, who had the ear of the king or of his advisers. We know that the wife of Herod's steward was a devoted friend to the prophet of Galilee. The fate of men and of policies

often depends upon the soft whisper, in an hour of leisure, of one whom the public neither sees nor knows, whose very obscurity lends to his influence by disarming jealousy or the fear of selfish counsel.

Political influences failing, the next obvious method of destroying Jesus would be to embroil him with the people. The Pharisees, representing the patriotic feeling of the nation, were very popular with the masses. The people were apt upon the slightest provocation to burst out into uncontrollable fanaticism. How easy it would be to sweep away this man of Nazareth in some wild outbreak! But Jesus, a man of the common people, living day by day among them, familiar with all their prejudices, their thoughts, their wants, and ministering to their necessities by almost daily acts of beneficence, could not easily be withdrawn from the sympathies of the poor. The crowds of grateful creatures that surrounded him might be ignorant of his real doctrines, and take little profit from his spirit; but they proved a stronger barrier between him and his enemies of the synagogue and the Temple than an imperial army would have been. They were unconsciously his body-guard.

The only other method of putting Jesus out of the way was by the exercise of the power of discipline in the hands of the Jewish Sanhedrim. But a trial for heresy required material. It was not easy to procure it. Jesus was in disagreement with the religious leaders of his people, but he was historically in accord with Moses and the Prophets. He was really more orthodox than the Rabbis.

It was for the sake of bringing him to trial before the religious tribunal of his people for some form of

error, that he was now watched with indefatigable vigilance; and the change in his method of teaching may be attributed greatly to that. For a marked change took place in the style of his teaching soon after the calling and sending forth of his disciples. In expounding to them the parable of the Sower, as we shall see, Jesus expressly gave as a reason for using the parabolic form in teaching, that it would baffle his enemies. It would convey the truth; and yet, as the vehicle was a fiction, his adversaries would be unable to catch him in his words. There is no instance in which his parables were alleged as an offence. The Pharisees knew at whom they were aimed; yet so wisely did Jesus frame them, that nothing contrary to the law or to national customs could be made out of them.

But the larger use of the parable in his teachings is not the only change to be noticed at this period. We shall find an impetus to his discourses, an attacking force, which shows that he designed to put his adversaries on the defensive. Instead of watching him, they found themselves impelled to study their own defence. Many came as if conscious of great superiority, and as pompous patrons. But they were handled as if they were very poorly instructed pupils.

These considerations of the state of the conflict will not only illustrate the general prudence of Jesus's course, but will give significance to many incidents which otherwise would lose their real bearings.

It was in the face and under the influence of this crafty conspiracy against him that he pronounced the words recorded by Luke, which not only informed them explicitly that he divined their plans, but in-

structed his disciples that both they and their master were under the care of a Divine Providence which watches over the minutest elements of creation. Considered as the utterance of one standing amidst shrewd and venomous enemies, this tranquillizing and comforting spirit is truly divine.

"In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten before God: but even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates and

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powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say."

An incident occurred about this time which deserves more than a passing notice. A young man appealed to Jesus against his brother, in the matter of dividing some property that had been left to them. "Master, speak to my brother that he divide the inheritance with me." One who was smarting under a wrong would naturally appeal to a great teacher of morals for advice and influence. The reply of Jesus surprises us by an apparent severity for which at first we cannot account, — "Man, who made me a judge or a divider over you?" But if the cunning Scribes had whispered this young man on, hoping to induce Jesus through his sympathies to assume judicial functions and to step into a snare, we can understand that the severity of his abrupt refusal was meant more for the Pharisees than for their dupe. Yet, though he could not assume the authority of courts and distribute property, he could fasten the attention upon the most lofty views respecting the ends of life. *Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.* One may be happy in riches; but there is a higher enjoyment than any which wealth can bestow. This view was not left as a mere apothegm. He framed it into a picture which no one could ever forget. For the memory of things received through the imagination is ineradicable.

In a dozen lines he gives a perfect drama. Avarice, made good-natured by prosperity, counsels with itself and fills the future with visions of self-indulgence.

Then from out the great realm above comes a voice pronouncing eternal bankruptcy to the presumptuous dreamer!

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

This is the contrast that evermore exists, in ten thousand forms, between the visible and the invisible. Just beyond inordinate mirth lie gloom and sadness. Through the tears of desponding sorrow rises on the background beyond a tender rainbow. When the sun is setting, the human form projects a grotesque and monstrous shadow far along the ground; and so character casts forward a shadow into the future, whether fair or hideous, in prodigious disproportion to the seeming magnitude of the living reality.

The parables of Jesus, as we find them in the Gospels, are like pearls cast into a jewel-case, without order or selection. The thread that connected them is lost. But we often find an inward congruity between the parable and the events just then happening, that creates a probability as to the order. Thus the two parables respecting the imminence of death

would seem naturally to have followed the parable of the rich fool. There are two; one in light, the other in shadow. Could anything be more radiant and original, contrasted with the frightful pagan ideas of death, or with the dismal ideas of the primitive Jewish nations, than the figure of Death as a bridegroom returning from wedding festivities to his household? Yet, in exhorting his disciples to be in constant preparation for the event of death, Jesus urges them to be vigilant and cheerful watchers, "like unto men that wait for their lord, when he will return from the wedding." Their lord shall cause them to sit down to a banquet, and he himself, in love, shall honor and serve them. This watching must run through the series of hours, whether he come in the second watch or in the third watch. It is to be an all-night fidelity. There is a fine vein of poetry in the implication that this life is a night, and death the breaking of the morning, the awaking from sleep. But the mention of the night watches suggests a new illustration, and the parable changes. It is a householder now, secure, asleep, dreaming happily. But hovering near is the artful thief. He steals noiselessly to the window. He enters without discovery and despoils the house of treasure in the very face of its owner, too fast asleep to know the mischief that is going on. When the man awakes and discerns the state of things, no doubt he will bestir himself. But too late! The thief is gone, and with him the goods![1]

Peter now interposes a question as to whether the parables referred to the disciples only, or also to the whole multitude. The reply is not recorded; but the

[1] Luke xii. 35–40.

new parable which followed it indicates the nature of the reply, — that he was speaking to all alike. In a few words Jesus depicts the interior of some princely household; the master is absent, and not soon expected home; the faithless steward, assuming airs of superiority, betakes himself to inordinate festivities, and in his drunken revelling plays the petty tyrant, abusing the servants with words and blows. In the midst of the shameful debauch, the master suddenly appears. In an instant all is changed. The unfaithful servant is convicted, dispossessed, and cast forth. There could be no doubt in Peter's mind whether he spoke "to all" or not. By such a picture, the materials of which were too abundant in that age and country, Jesus would fix in the memory of a curious crowd, subject to evanescent excitements, the great danger of giving way to their passions in this life without regard to that great After-Life, which, though silent, is certain and near at hand, and whose happiness depends upon the results of the moral education evolved in this visible world.

The picture was not only likely to abide in the memory, teaching its own lesson, but it was made to carry with it certain short sentences, whose truths lie at the foundation of responsible moral government. The servant that knew his lord's will, and did it not, shall be beaten with many stripes; but he that knew not, with few stripes. The severity of punishment is to be graded by the deliberation with which the law of duty is broken. Under a government of physical laws, the motive of the transgressor has no influence upon the penalty. The ignorant and the intelligent, those who disobey wilfully and those who do it un-

knowingly, suffer alike. But under a moral government the penalty is graded according to the deliberation and wilfulness with which disobedience takes place. The very essence of moral government consists in its administration, not by an implacable law, but by an intelligent ruler, who can shape rewards and penalties to the moral character of a subject's conduct. It is plain that Jesus was speaking of the future life, and of the effect of men's conduct here upon their condition hereafter. Indeed, we shall presently see that in this respect he stood in extraordinary contrast to the great teachers of the Old Testament dispensation, who, whatever may have been their private hopes, never derived motives or sanctions from the great truth of an after life, but wholly from the relations of conduct to this present existence. Jesus, on the contrary, scarcely noticing the effect of human actions on men's secular welfare, almost invariably points to the future world as the sphere in which the nature and consequences of men's actions will be disclosed.

The doctrine of immortality in a world to come has not in the teachings of Jesus the appearance of a fresh philosophical theory or of a new truth, kindling in him a constant surprise and intensity. It seems rather like unconscious knowledge. He speaks of the great invisible world as if it had always lain before him, and as familiarly as to us stretches out the landscape which we have seen since our birth. The assertion of a future state is scarcely to be met with in his teachings: the assumption of it pervades them.

This familiarity with another world, and the calm sense of its transcendent value over this life, must be kept in mind if we would fully appreciate his instruc-

tions. Men seemed to him as laborious triflers, toiling for perishable things, and indifferent to things momentous and eternal. That silent contrast between the spiritual sphere and the world of matter seems never to have been absent from his mind. Out of this atmosphere came parable, criticism, judgment, and rebuke, and their force and spirit cannot be understood unless we enter fully into this conception.

To one before whom dwelt the eternal calm and joy of a higher life, how foolish must have seemed the frivolous zeal, the intense absorption in trifles, the thoroughly sensuous life, of the Pharisees! Their sacred heats were like a rash upon the skin. They thought themselves superlatively wise. They prided themselves upon their tact in managing men, their sagacity in planning and skill in executing their petty schemes of party and personal ambition. And yet in their very midst stood the greatest person that had ever appeared on earth, teaching sublime wisdom, almost unheard; and the Pharisees could see nothing in him but a dangerous zealot! "Ye can discern the face of the sky," said Jesus to them, "and of the earth, but how is it that ye do not discern *this* time? Why even of yourselves do ye not judge what is right?" They were going on blindly to eternity, there to meet an unlooked-for doom. Jesus likened them to debtors in the hands of a rigorous creditor: *When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence till thou hast paid the very last mite.*

And yet there was hope even for Pharisees. God was waiting with long patience, and bringing to bear upon them the most extraordinary moral influences. For a little time this would continue. Then would come the irremediable end. All this he set forth in the parable of the fig-tree: — *He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.*

While he was thus teaching, some one from the crowd — with that familiarity which strikingly reveals the footing on which Jesus stood with the people, and which led them to bring to his notice the news, the rumors, and the questions of the day, that they might hear what he had to say — told him of the slaughter by Herod, in the Temple at Jerusalem, of certain people of his own province of Galilee.

It is probable that this was one of those minor insurrections which were continually taking place among the Jews, one which was not of sufficient importance to be noticed in any history. The informants of Jesus appear to have thought that the cruel death of these men indicated their great sinfulness. No. The providential dealings of God with men do not proceed upon grounds of moral desert. He maketh the sun to rise and the rain to fall upon the good and bad alike.

There were present at that season some that told him of the

Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

By this declaration Jesus put himself in direct antagonism to the philosophy of his nation, and to the belief which had prevailed through the whole period of the Old Testament dispensation. The old Hebrew approached very near to the modern doctrine of material laws; only, he attributed directly to the Divine will the effects which we refer to "natural laws." But he believed, with the modern, that good or evil results from obedience or disobedience. By a natural inference he supposed that one upon whom a great evil came was suffering the punishment of sin. Although the doctrine of a future life and of rewards and punishments after death was already familiar to the Jewish mind, yet the old notion that misfortune is an evidence of criminality had not been weeded out, and Jesus plainly told them that those who had been slain by Herod, and those crushed by the falling tower in Siloam, were not sinful more than others. God's judgments are spiritual, and they overhang all men alike who continue in worldly and selfish courses.

In the incessant conflict of opinion that now attended Jesus, he was obliged to assume a vigorous defence, or to make pungent criticism. To easy and indolent natures, that do not so much love peace as

dislike laborious exertion, it is more than likely that Jesus seemed an unnecessary disturber. Why is it needful, they would say, to dispute with the authorities of the synagogue? Of what use will be so much reprehension? Is the Messiah's kingdom to be advanced by such intestine turmoil and conflict? Is not the coming Prince to be meek and gentle among his own people, and terrible only to the heathen? And his kingdom, is it not to bring peace? Human nature must have undergone a great change since then, if many of his auditors did not suggest to him such considerations.

But far different was the Messiah's kingdom! It was to have no external form and no national history. No one could see it coming, as he could view the advance of an army, or witness the development and growth of a secular nation. When men should have their passions in perfect control, when benevolence should have expelled selfishness, when purity and truth should pervade society where deceit and vulgar appetite held sway, then the kingdom of the Messiah would dawn. But how long and severe a struggle! The corruption of human nature would not be purged out without pain. There doubtless rose before the mind of Jesus those ages of conflict through which Christian civilization has sought to expel the animal passions from the control of human society. Suppose ye, he cried, that I am come to give peace on earth? I tell you nay, but rather division! And it shall not be simply a division created by selfishness, or the collisions of self-will and pride. Conscience also shall disturb men. Renewed and exalted sensibilities shall make the selfish ways of life

seem hateful, and a zeal for purity and goodness shall burn as a fire. My kingdom shall separate closest friends. It shall divide the household. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother.

We must not imagine all these things as said on a single occasion, or before the same audience. The record is but an epitome of the labors of days and weeks, — in Capernaum, by the sea-shore, in the fields, along the wayside, in towns and villages. The sun rose and set between many of the lines of the record. Between verse and verse miracles were performed. Much that was said and done is left out. Jesus was more active than appears on the face of the Gospel narratives; rich as they are in his words, he was far more fruitful than they represent. John, with the first three Gospels before him, closes his own history of the life of Jesus with a declaration whose extravagance fitly attests his sense of the fruitfulness of Jesus's life. *And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.*

The period of which we are now treating was the very height of the Lord's activity, and we may easily imagine that the unrecorded part of his labors far exceeded those portions which were afterwards written down. Jesus did not live all the time in the excitement of the throng. At noonday he retired from the open air to the shelter of his Capernaum house. When the heat diminished, and the shadows began to fall upon the lake, "went Jesus out of the house and

sat by the seaside." The Sea of Galilee would hardly have been heard of had it depended for fame upon its scenery alone. A hundred lakes surpass it in picturesque beauty. But no other lake on earth fires the imagination and fills the heart with such emotion as this strip of water a little over twelve miles long, and in its widest part not quite seven broad. Although it is between six and seven hundred feet below the level of the Mediterranean Sea, the descent to it is not precipitous, and at but few points is the shore line steep, or overhung with cliffs of any considerable height. The west shore, especially, is bounded by slopes of rounded hills, and in some places edged with small plains, — notably the little plain of Genesareth, whose fertility and beauty seem to have excited the enthusiasm of Josephus.

The public life of Jesus may be said to have had its centre and chief development around the Sea of Galilee. Nothing can excel or equal in intensity of interest the few closing weeks of his life in Jerusalem; but, these apart, the Sea of Galilee witnessed the chief part of his ministrations. This he was himself conscious of. He taught everywhere, through Upper and Lower Galilee; but only against the cities on the shores of the lake did he utter maledictions for their obduracy. Upon them he had bestowed a long-continued and fruitful activity without a parallel. But little of his time seems to have been given to the southern portions of the lake-shore population. He dwelt upon the northern border, and the most memorable events of his Galilean ministry took place at the upper end of the lake; and with a few striking exceptions, such as the feeding of the multitude and

the casting out of demons from the man of the tombs, his deeds and teachings belong chiefly to the north-west portion.

It was but a short distance from Capernaum to the plain of Genesareth. Part of the beach is made up of fragments of basalt, but in many places it is composed of fine white sand, pebbles, and shells. Without doubt it was far more pleasant for passage in that day, when the commerce of a swarming population required such a roadway as the shore would make, than it now is, after the neglect of ages. The traveller then would find many a sward of green grass kindled with brilliant flowers. It is doubtful if, in the time of our history, the borders of the lake were edged with trees to the degree that we are accustomed to see around the lakes in temperate Northern lands. But they doubtless flourished to an extent which one could hardly imagine who now looks upon the barren hills and shore from which vandal hands have stripped wellnigh every tree. There must have been places within easy reach of his house in Capernaum where cool rocks were overshadowed by dense foliage. Macgregor, who explored the Sea of Galilee in a canoe, found near to Bethsaida "great rocks projecting from the shore into the waves, while verdure most profuse teems over them, and long streamers of 'maiden's-hair,' and richest grasses and ferns and briers and moss, wave pendent in the breeze, or trail upon the water." Along the shore, in favored spots, grew reeds and rushes, and the far-famed papyrus; the olive, the fig, and the palm at that time abounded. Nor can we doubt that oaks, walnuts, and terebinths cast down dense and grateful shade on many a point along the

shore. The thorn-trees, in thickets, and luxuriant clumps of oleander, glowing with rosy and pink blossoms like a burning bush, added to the charms of the scene.

The solitary walks of Jesus must often have been along this level beach, which, with slight obstructions here and there, ran around the whole lake. He must often have seen the morning mists rise as the sun advanced, and heard the cry of the fishermen returning shoreward from their early work. Before his eyes rose the high and scarped hills of Bashan on the east of the lake. The mouth of the upper Jordan, coming into the lake from the north, was but two or three miles distant, probably not then green with reeds as in our day, but edged with the houses of cities now perished. That Jesus was observant of nature, at least when associated with human industry, is shown by his parables; and it is none the less striking because his eye discerned the moral uses, rather than the purely æsthetical relations of things. No one could be conversant with the Hebrew prophets, or with the singers of Israel, and be indifferent to the aspects of the natural world. The moral suggestions, the sublimity and beauty of mountains and hills, of rivers and the sea, of trees and vines, of flowers and grass, of clouds and storms, of birds and beasts, as they are felt by poetic and devout natures in our day, were unknown to the people of antiquity, with the single exception of the Hebrew nation. Jesus was truly a Hebrew. He loved solitude, as the great prophets always did. He "discerned the face of the sky," and the clothing of the hills, and the mystery of the sea, as well as the processes of husbandry and the ways

of the city. His resort to the shore was not merely for purposes of lonely meditation. The sea was the centre of active commerce. All along its shore busy towns plied their industry. The fisheries were a source of great profit. The surface of the lake was dotted at morning and evening with fleets of boats busy in fishing; others darted hither and thither, transporting passengers from side to side of the lake. On its peaceful bosom, too, had raged naval battles between Roman and Jewish galleys.

Now the sea is almost deserted. Tiberias yet exists; but the long belt of proud and busy towns that encompassed this inland lake is gone, and men from distant lands grope among the thorns or overgrown heaps of stone, disputing the position of one and another city which in the days of Jesus seemed too strong to be ever wasted. Both around the sea and in all the country far away on each side of it, the cities and towns have utterly perished. Temples and synagogues are gone. Walls of towns and marble palaces are in heaps. The architectural ambition of Herod, the city-building aspirations of the Greeks, the engineering achievements of the Romans, all alike have hopelessly perished. The Lake of Genesareth is without a boat. Its fish swarm unmolested. The soil adjacent runs rankly to thorns and briers. Only a few Arabs hover about its edges. But one thing remains; it is the memory of Jesus. The sky, the surrounding hills, and the water have but one story to tell the educated traveller. Jesus still wanders slowly along these deserted shores. His spirit yet walks upon these waters; and the very name of this plain and solitary lake sends a thrill through every one who hears it!

Toward evening, after a day of great labor, Jesus resorted to the shore of the lake. The shadows were falling from the west, and coolness was coming on with night. Across the lake the light was playing on the hills, and kindling them with colors rarely seen in any other locality. If Jesus sought solitude for meditation or the refreshment of a walk, he was disappointed. Such was the intense interest now felt in all his doings that the sight of him gathered a crowd. We have seen before how at times the multitude so thronged him that he had no leisure so much as to eat, that his family could not by any effort press through to his side, and that the people absolutely trod upon one another; and now so great was the throng upon the sea-shore that he took refuge in a boat, and, pushing out a little, taught them from this novel seat. If we suppose that the boat had been drawn up in some inlet, then the audience might line either side, and, from the rise of the ground, stand on successive levels, as in a natural amphitheatre; so that the "great multitudes" "come to him out of every city" could easily be within speaking distance. We are to remember, also, that the region of this lake is famed for the propagation of sound.[1]

As soon as he had gained a favorable position for his floating pulpit, he began to instruct the people, who seem never to have wearied of hearing his words, and

[1] Macgregor, in coasting along the sea in the famed canoe Rob Roy, gives an account of a running conversation with an Arab travelling on shore while the Rob Roy was paddling at a distance of three hundred yards from him. "It was very remarkable how distinctly every word was heard, even at three hundred yards off; and it was very easy to comprehend how in this clear air a preacher sitting in a boat could easily be heard by a vast multitude standing upon the shore." — *The Rob Roy on the Jordan*, p. 328.

seldom to have obeyed them. There was the eager, fickle multitude, rapt in attention, stirred to their souls while he was speaking. Yet their consciousness moved with his. How beautiful, while he spoke, was the holiness of the kingdom of God! How noble to break away from evil and rise to the serene moods of virtue! But how transient the impression on their minds! Before the darkness fell upon the sea, forgetfulness would descend upon most of his hearers. A few would for some days carry a heart of thoughtful purpose; but secular cares would soon change the current, and they would relapse into indifference. Only here and there a single one would receive from Jesus the permanent impulse to a higher life. This wasting away of moral impressions was the very theme of his discourse. Right before his eyes and theirs were the materials of the parable which pictured the truth.

"Hearken: Behold, there went out a sower to sow his seed: and it came to pass, as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air came and devoured it up. And some fell on stony ground where it had not much earth; and immediately it sprang up, because it had no depth of earth: but as soon as it was sprung up, when the sun was up, it was scorched; and because it lacked moisture and had no root it withered away. And some fell among thorns, and the thorns grew up with it, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some an hundred-fold, some sixty-fold, some thirty-fold."

The grain-fields were not, as in our farming districts, near the farmers' dwellings, but remote from them, so

that the sower indeed "went out" to sow; there were only paths, narrow and often rocky, and no wide roads with fields of soil on either side. Patches of thistles and jungles of thorns sprang up in spots, and defied extermination; while the ledges of rock that broke through to the surface, or were covered by a mere film of soil, furnished another element of this rural picture.

Although truths illustrated by this parable are of continuous efficacy and of universal application in the propagation of moral forces among men, yet it is easy to see why Jesus should have felt called to announce such truth at that particular time. Brilliant in many respects as his ministry was, what, after all, had been gained? The expectation of a new kingdom was not a poetic notion among thinking Jews, but a deep and earnest faith, and at times an agonizing wish. It was not a matter to be trifled with. He who claimed, or allowed his followers to believe, that he was the longed-for One, and that the kingdom of heaven was at hand, touched the heart of the nation to the quick. He who excited hopes that verged upon fanaticism must not expect to escape, if he did nothing to justify anticipations which he had aroused. It is evident that a spirit of impatience was springing up. The message of John from his prison is one indication of it; another is the impression of Jesus's own relatives, that he was an enthusiast, acting without a rational aim. The same feeling broke out a little later, when his brethren again interfered with him: "Go into Judæa, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known

openly. If thou do these things" (i. e. if there is no deceit in these miracles, and they are what they seem to be), "show thyself to the world." (John vii. 3, 4.)

That a feeling of secret and growing dissatisfaction existed, there can hardly be a doubt. Nor are we to leave out of consideration the working of another thing, the failure of Jesus to convince or win the educated and religious portion of the community. It would be said, and felt far more often than said, "This man has the art of stirring up the ignorant crowd; but what does it all amount to? They gather to-day, and are gone to-morrow. He comes down on the people like a gust of wind upon yonder sea. The waves roll, the whole sea is alive; but in an hour the wind is down, and the lake is just as it was before. It is only a momentary excitement among ignorant men. He makes no head with those who are intelligent. Why don't he convince those whose business it is to study the truth?"

To meet this mood, Jesus expounds in the parable of the sower the nature of moral teaching. Immediate results are no test of the reality of the truth. The new kingdom is to come by growth, and not by miracle. Truth, like seed, is to be sown, subject to all the conditions of human nature. The worldly cares, the sordid passions, have, as it were, beaten hard paths along the life of men. The Divine truth falls upon these ways of selfishness, or of avarice, or of hatred; but there is nothing in them to grasp it. It lies like seed in a trodden path; and as birds devour such seed, uncovered, exposed, before it can hide its roots or send up a stem, so truth, falling on uncongenial

minds, rolls off, or is dispersed and consumed by gadding and hungry world-thoughts. Or, it may be in the crowd that swarms around the teachers are many whose hearts are more kindly, but they lack force. The truth is readily accepted, but there is no deep moral nature into which its roots may penetrate. Intense feeling and vivid imagination flourish for a day, and then languish, perish, and disappear. In the case of other natures, the truth finds a bed in which to be planted, but one where weeds also have found root; and as in nature that which spends its strength in fruit or grain has not strength to cope with that which gives little to its fruit, and spends all on its robust leaves and stem, the rank growth chokes the tender grain. A few hearts only are like good soil, well tended, capable of developing the truth-germ to its full form.

Thus the moral teacher finds himself limited by hard natures that will not receive truth at all, by vivacious and fickle natures that retain no impressions long, and by strong natures preoccupied with worldly interests; while he finds only a few which are in condition to understand, entertain, and deal fairly with the truth. Hardness, shallowness, and preoccupation are perpetual hindrances.

This parable of the sower was an illustration of an important fact respecting the progress of moral truth; but it was also an answer to those who expected Jesus to bring in the new kingdom by the exertion of supernatural forces. It gave the clew to the reason why no larger results followed so great an excitement. Taken in connection with the abundance of his miracles, it has peculiar significance. Jesus wrought no miracle

upon the human soul. He distinctly marked the line between the physical realm and the spiritual. Upon matter he laid a hand of power; for that was to treat it according to its own nature. The human soul he left to its own freedom, approaching it only by moral influences; that was to treat the soul according to its nature.

In no instance did he seek to secure moral results by direct power. By his will he changed water to wine, but never pride to humility. He multiplied a few loaves into great abundance of bread, but never converted the slender stores of ignorance into the riches of knowledge. The fury of the sea he allayed by a word, but the storms of human passion he never controlled by his irresistible will. During his whole career, there is not an instance in which the two realms of matter and of mind were confounded, or their respective laws disregarded. His miracles were natural, and his teaching was natural. The former managed physical nature according to its genius, and the latter reached out to the human soul according to its peculiar constitution; and both of them are admirable illustrations of a conformity to nature, in a sense far more intensive and radical than is usually attached to that phrase.

It is for those who regard the Gospels as the gradual unfolding of myths, having perhaps a germ of fact, to explain how, in early ages, and among ignorant and superstitious men, this nice distinction between the two great realms of creation should have been invariably maintained. If the Gospels are not a true history of a real Jesus, written by the men whose names they bear, but are the product of superstition gradu-

ally acting through a long period, how is it that so fine an abstinence from miracles upon the human soul should have been observed by men who evidently had an eager appetite for wonders, and who filled their history with marvels without number, but always miracles wrought upon matter, and never once upon the spirit of man?

It is true that Jesus made way for his spiritual teaching by the exercise of power upon the infirmities of the body. But that was only a preparation for instruction, as ploughing is for seed-sowing. The furrow was opened, but the seed was left to germinate by its own nature and laws. This remarkable subordination of physical force to moral influence pervaded his whole life and ministry. He exercised his authority to forgive sins, but never his power to reform the sinner. Diseases of the body were peremptorily cured; but the sores and fevers of the soul could not be arbitrarily healed. By his coercive power he often cast out demons; but evil dispositions, never. Between the teaching of Jesus and that of rabbi or philosopher the difference was that of substance, not merely of method. He addressed truth to the understanding, motives to the will, and feeling to the emotions. Not only was he patient with the tardy results, but, in all his ministry, he acted as one who left his cause to the evolution of the ages.

If one will compare the Sermon on the Mount with the teaching in the thirteenth chapter of Matthew, he will see a reason why the disciples should be struck with his altered method, and why they should inquire from Jesus the reason of so large a use of the parable. The spirit of the reply will be better understood, if

we consider it as a statement of his reasons for not employing an open didactic method. The parable was, under the circumstances, more likely to inspire curiosity and to lead perhaps, by and by, to some knowledge of the truth. His disciples were within the new kingdom, by virtue of their sensibility to moral ideas. They who from conceit or lack of feeling rejected spiritual truth were "without." To them there could be no instruction, because there was no susceptibility to moral truth. Words fell upon such as seed upon a beaten path. As there is something in the eye waiting for the light, and in the ear prepared for sound, and in the body ready to digest and assimilate food, so there must be in the soul some pre-existing fitness for truth. Where the universal moral sense is kept clear and practical, the soul will increase in moral excellence. But when it is abused, it will lose sensibility and waste away. "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand."

In illustration of this view, Jesus quotes from Isaiah (vi. 9) a passage which, judged from its face alone, would seem to say that Jesus taught in parables for the purpose of actively blinding those who were "without," and securing their destruction by hiding the saving truth from their minds. But this is abhorrent to every sentiment of honor or justice, utterly irrecon-

cilable with the very errand of Jesus into the world, and the direct opposite of that disposition of pity and love which he not only taught, but manifested all his life long. The true heart of Jesus was expressed at a later period in these words: "How often would I have gathered thy children .... but *ye* would not."

A parable was adapted to arouse the curiosity of even the hardened, and to excite reflection in men's minds, and so ultimately bring them to the truth better than would didactic instruction. Men will remember an illustration when they would forget a principle. The parable, so far from being an instrument for blinding, was better adapted to give light than would be the unillustrated statement of spiritual things. At the same time, it put the truth in such a form that those who were lying in wait to catch Jesus in his words would find nothing upon which to lay hold.

The discourse of Jesus was not delivered to a mere peasant audience. There were those present capable of acute criticism. They had kept up with the current of Jewish thought. They would be likely to say, "This kingdom, — this new notion of a kingdom that no one can see, that has no outward show, — pray, how shall one know whether it is present or absent?"

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

The realm of the disposition or heart, of which Paul says, "The kingdom of God is not meat and drink,

but righteousness, and peace, and joy in the Holy Ghost," does not march in as armies do, but develops by stages of evolution, as do plants. "Yet surely," they would say, "there should be some beginning to it! Is there no starting-point to this mysterious kingdom? It is to be a vast, earth-filling kingdom, — where are its elements? Are there no materials which show a preparation?" In reply to such queries,

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

"Ah, it is an influence then," they said. "But where is the working of that influence?"

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

It is silent influence. It works within the heart. The woman neither sees nor hears what is going on in the dough; yet in the morning it is leavened. Thus the Divine influence is silently working in the souls of men.

"This motley crowd, is this your kingdom? Are these all good men? Ragged, squalid, mean, mixed of all nations, running after you from curiosity, or in hope of some gain, or for an interested purpose, — do you pretend that God's kingdom is made up of such?"

The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the

good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

"At the end of the world? That is a long time to wait! Why do you not select and enroll your followers? Why not at once cast away from you all unworthy persons, and register the clearly good?"

To this Jesus replies that the thing cannot be done. The church will always have unworthy members, the kingdom of God on earth will always be represented by rude and imperfect materials: —

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

While all things are imperfect, the separation of good and bad is impossible. When all things are ripe, there will be no difficulty in securing the wheat.

Insignificant and valueless as a share in this invisible new kingdom might seem to men greedy of gain or inflamed with ambition, there was nothing in

life to compare with it. One might well give all his time, his influence, and his means, to be possessed of it: —

The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

What are houses, lands, and money worth to a heart stirred up with discontent? A heart at peace, or overflowing with joy, can better be without worldly goods, than have riches without heart happiness! Many a man, outwardly hard and rugged as the oyster-shell, carries within him a pearl of exceeding worth: —

The kingdom of heaven is like unto a merchant-man seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

It is likely that not a single person of his audience gained a clear idea of God's spirit-kingdom, but it is still less probable that any left the shore of Galilee that day without the beginnings of new thoughts, which from that time forth began to leaven their minds.

It is a difficult task even now, after so many hundred years of experience, to expound to unknowing hearts the meaning of the kingdom of heaven, so that they shall comprehend it. It was yet more difficult in the days of the Son of Man. But, with all our progress in knowledge, we still go back to these parables of Jesus as the easiest and clearest expositions of his kingdom that can be received, — not through the hearing of the ear, but only by the understanding heart.

The Voice ceased. The crowd disappeared. The light that had sparkled along the waters and fired the distant hills went out. Twilight came on; the evening winds whispered among the rustling reeds, and the ripples gurgling upon the beach answered them in liquid echoes. The boom of the solitary bittern came over the waters, and now and then, as darkness fell upon the lake, the call of the fishermen, at their night-toil. The crowd dispersed. The world received its own again. With the darkness came forgetfulness, leaving but a faint memory of the Voice or of its teachings, as of a wind whispering among the fickle reeds. The enthusiasm of the throng, like the last rays of the sun, died out; and their hearts, like the sea, again sent incessant desires murmuring and complaining to the shore

APPENDIX.

THE GOSPELS CONSOLIDATED.

INTRODUCTION.

Luke i. 1–4. FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.[3]

PREFACE.

THE object of this compilation has been to consolidate the matter of the four Gospels so as to form it into one continuous narrative, and at the same time to enable the reader to ascertain with facility the source from which each part has been derived.

In the construction of this narrative, every word of each Gospel has been incorporated, except where the same words are found concurrently in more than one Gospel, or where the forms of concurrent expressions are such as not to admit of their coalescing: in the latter case the words not incorporated in the text are noted in the margin. In this way every word of all the four Gospels will be found either in the text or in the margin.

It has been necessary to add certain words, and been thought advisable to substitute others, in order to preserve the sense, or the grammatical construction: the words added and substituted are, however, carefully noted, and distinguished from those taken from the Gospels.

The nature of the compilation has made crudeness and tautology, in many places, unavoidable; but these defects of style have been thought of less moment than that loss of authenticity which would necessarily have resulted from an extensive modification of the text.

The verbal accuracy of the authorized version of the Gospels is assumed, and no criticism or comment is attempted.

The main endeavor has been, by placing the Gospel narrative before the reader in the form in which other narratives are now usually written, to enable him, unconsciously as it were, to receive

all the information furnished by the four Gospels combined, without the labor and distraction of consulting the several Gospels; and, at the same time, to facilitate reference to the Gospels themselves for verification of the text.

The arbitrary division of the Scriptures into chapters and verses makes a greater demand upon the attention of the reader than does a narrative in the usual form; and the comparison of different parallel accounts, even with the assistance of a Harmony, involves such additional concentrated attention as can be looked for only in the earnest biblical student. This compilation, it is hoped, will enable even a casual reader to follow out the thread of the Gospel history, without effort or distraction.

An explanation of the system of arrangement adopted is subjoined, and a reference table is added, by which it can be ascertained in what part of the work the chapters and verses of the different Gospels are incorporated.

A full Index to the Gospel history is also appended.*

F. T. H.

South Hampstead, 1869.

* It has been thought best to quote the compiler's prefatory explanation entire, but the Reference Table and Index mentioned are not included in the present Appendix to "The Life of Jesus, the Christ."

EXPLANATION.

THE figure (1) in the text indicates that the portion preceding it has been taken from St. Matthew's Gospel. In like manner the figures (2), (3), and (4) indicate the Gospel from which the portions preceding them are taken, (2) indicating St. Mark's, (3) St. Luke's, and (4) St. John's Gospel.

The figures (1), (2), (3), and (4) after the words in the margin indicate in like manner the Gospels in which such words are found, in lieu of the words to which the notes of reference are appended.

The figure (5) indicates that the words preceding it are not found in any of the four Gospels, but have been either introduced or substituted.

The chapters and verses quoted in the margin show what portions of each Gospel are incorporated in each particular page.

EXAMPLE.

CHAPTER XXII.

Parables—the Sower—the Tares and the Wheat—the Growing Seed—the Grain of Mustard Seed—the Leaven—the Hid Treasure—the Pearl of Great Price—the Net and Fishes.

[1]Matt. xiii. 1-10.
Mark iv. 1-10.
Luke viii. 4-9.

THE same day went Jesus out of the house, and sat by the seaside,[1] and he began again to teach.[2] And [a] great multitudes were [b] gathered together unto him,[1] and were come to him out of every city,[3] so that he went [c] into a ship, and sat [1] in the sea;[2] and the whole multitude stood on the shore.[d] And he spake many things unto them,[1] and [5] taught them [2] in parables,[e] saying [1] [f] unto them in his doctrine,[2]

[a] And when. [3]
[b] there was a great multitude. [2] much people were. [3]
[c] entered. [2]
[d] was by the sea on the land. [2]
[e] by parables. [2] by a parable. [3]
[f] and said. [2]

The figure (1) in the second line indicates that all that precedes is taken from St. Matthew.

The figure (2) in the same line indicates that the words "and he began again to teach" are taken from St. Mark.

The figure (1) in the third line indicates that the words "And great multitudes were gathered together unto him" are taken from St. Matthew.

The figure (3) in the fourth line indicates that the words "and were come to him out of every city" are taken from St. Luke.

In the same way it will be understood that the words,

"so that he went into a ship, and sat" are from St. Matthew.
"in the sea"; " St. Mark.
"and the whole multitude stood on the shore. And he spake many things unto them" } " St. Matthew.
"taught them" " St. Mark.
"in parables, saying" " St. Matthew.
"unto them in his doctrine," " St. Mark.

The figure (5) in the seventh line indicates that the word "and" is not to be found in either Gospel, but has been introduced.

"Matt. xiii. 1–10.
Mark iv. 1–10.
Luke viii. 4–9." } Indicate that these portions of those particular Gospels are incorporated in that page.

Note *a*, indicates that in St. Luke the words "And when" occur instead of the word "And."

" *b*, that in St. Mark the words "there was a great multitude," and that in St. Luke the words "much people were," occur instead of the words "great multitudes were."

" *c*, that in St. Mark the word "entered" occurs instead of the word "went."

" *d*, that in St. Mark the words "was by the sea on the land" occur instead of the words "stood on the shore."

" *e*, that in St. Mark the words "by parables," and in St. Luke the words "by a parable," occur instead of the words "in parables."

" *f*, that in St. Mark the words "and said," occur instead of the word "saying."

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THE

GOSPEL HISTORY.

CHAPTER I.

The Divinity of Jesus Christ.

THE beginning of the gospel of Jesus Christ, the Son of God.[2] Mark i. 1. John i. 1-5, 9-14, 16-18.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.[4]

He[5a] was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.[4] And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.[4]

a That.[4]

CHAPTER II.

The Birth of John the Baptist and the Birth of Jesus foretold, and the Meeting of Mary and Elisabeth.

Luke i. 5–17.
John i. 6–8, 15.

THERE was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.[4] John bare witness of him, and cried, saying, "This was he of whom I spake, He that cometh after me is preferred before me: for he was before me."[4]

There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him.

But the angel said unto him,

"Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name 'John.' And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall[3]

Luke i. 17-32.

go before him in the spirit and power of[3] Elijah,[5a] to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

[a] Elias.[3]

And Zacharias said unto the angel,

"Whereby shall I know this? for I am an old man, and my wife well stricken in years."

And the angel answering said unto him,

"I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

And after those days his wife Elisabeth conceived, and hid herself five months, saying,

"Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men."

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said,

"Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women."

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her,

"Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name 'JESUS.' He shall be[3]

Luke i. 32-51. great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Then said Mary unto the angel,

"How shall this be, seeing I know not a man?"

And the angel answered and said unto her,

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible."

And Mary said,

"Behold the handmaid of the Lord; be it unto me according to thy word."

And the angel departed from her.

And Mary arose in those days, and went into the hill country with haste, into a city of[3] Judah;[5a] and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said,

a Juda. 3

"Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? for, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord."

And Mary said,

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he[8]

hath scattered the proud in the imagination of their hearts. Luke i. 51–56.
He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever."

And Mary abode with her about three months, and returned to her own house.[3]

CHAPTER III.

Birth and Circumcision of John the Baptist.

NOW Elisabeth's full time came that she should be de- Luke i. 57–67.
livered; and she brought forth a son. And her neighbors and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

And his mother answered and said,

"Not so; but he shall be called 'John.'"

And they said unto her,

"There is none of thy kindred that is called by this name."

And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying,

"His name is John."

And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying,

"What manner of child shall this be!"

And the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,[3]

Luke i. 68-80.

a an.[3]

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up[3] a[5a] horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.

"And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.[3]

CHAPTER IV.

Birth and Circumcision of Jesus Christ.

Matt. i. 18-21.

NOW the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying,

"Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name 'JESUS,' for he shall save his people from their sins."[1]

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Matt. i. 22-25. Luke ii. 1-15.

"Behold, a virgin shall be with child, and shall bring forth a son,
And they shall call his name Emmanuel," [a] (which being interpreted is "God with us.")

[a] Isaiah vii 14.

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born son.[1]

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them,

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, goodwill toward men."

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another,[2]

Luke ii. 15-34.

"Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

And when eight days were accomplished for the circumcising of the child, his name was called[a] "JESUS," which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, "Every male that openeth the womb shall be called holy to the Lord";) and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtledoves, or two young pigeons."

[a] he (*Joseph*) called his name.[1]

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

"Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

And Joseph and his mother marvelled at those things which were spoken of him.

And Simeon blessed them, and said unto Mary his mother,[2]

"Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed." Luke ii. 34-39.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of[3] Asher: [a 5] she was of a great age, and had lived with[3] a [b] husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

[a] Aser.[3]

[b] an.[3]

And[3] they[3] [c] performed all things according to the law of the Lord.[3]

[c] And when they had.[3]

CHAPTER V.

The Genealogies of Jesus Christ.

THE book of the generation of JESUS CHRIST.[1] Matt. i. 1-7.

The son of DAVID.

The son of ABRAHAM.

Abraham begat Isaac; and

Isaac begat Jacob; and

Jacob begat[1] Judah[5 d] and his brethren; and[1]

Judah[5 d] begat[1] Pharez[5 e] and[1] Zarah[5 f] of[1] Tamar;[5 g] and[1]

Phares[5 e] begat[1] Hezron;[5 h] and[1]

Hezron[5 h] begat[1] Ram;[5 i] and[1]

Ram[5 i] begat[1] Amminadab;[5 k] and[1]

Amminadab[5 k] begat[1] Nahshon;[5 l] and[1]

Nahshon[5 l] begat Salmon; and

Salmon begat[1] Boaz[5 m] of Rahab;[5 n] and[1]

Boaz[5 m] begat Obed of Ruth; and

Obed begat Jesse; and

Jesse begat David the king; and

DAVID the king begat Solomon of her that had been the wife of[1] Uriah;[5 o] and

Solomon begat[1] Rehoboam;[5 p] and[1]

[d] Judas.[1]

[e] Phares.[1]

[f] Zara.[1]

[g] Thamar.[1]

[h] Esrom.[1]

[i] Aram.[1]

[k] Aminadab.[1]

[l] Naasson.[1]

[m] Booz.[1]

[n] Rachab.[1]

[o] Urias.[1]

[p] Roboam.[1]

Matt. i. 7–17.
Mark i. 1.
Luke iii. 23, 24.

[a] Roboam. [1]
[b] Abia. [1]
[c] Josaphat. [1]
[d] Joram. [1]
[e] Ozias. [1]
[f] Joatham. [1]
[g] Achaz. [1]
[h] Ezekias. [1]
[i] Manasses. [1]
[k] Josias. [1]
[l] Jechonias. [1]
[m] Zorobabel. [1]

Rehoboam [5a] begat [1] Abijah; [5b] and [1]
Abijah [5b] begat Asa; and
Asa begat [1] Jehoshaphat; [5c] and [1]
Jehoshaphat [5c] begat [1] Jehoram; [5d] and [1]
Jehoram [5d] begat [1] Uzziah; [5e] and [1]
Uzziah [5e] begat [1] Jotham; [5f] and [1]
Jotham [5f] begat [1] Ahaz; [5g] and [1]
Ahaz [5g] begat [1] Hezekiah; [5h] and [1]
Hezekiah [5h] begat [1] Manasseh; [5i] and [1]
Manasseh [5i] begat Amon; and
Amon begat [1] Josiah; [5k] and [1]
Josiah [5k] begat [1] Jeconiah [5l] and his brethren,
About the time they were carried away to Babylon:
And after they were brought to Babylon, [1]
Jeconiah [5l] begat Salathiel; and
Salathiel begat [1] Zerubbabel; [5m] and [1]
Zerubbabel [5m] begat Abiud; and
Abiud begat Eliakim; and
Eliakim begat Azor; and
Azor begat Sadoc; and
Sadoc begat Achim; and
Achim begat Eliud; and
Eliud begat Eleazar; and
Eleazar begat Matthan; and
Matthan begat Jacob; and
Jacob begat
Joseph the husband of Mary, of whom was born
JESUS who is called CHRIST.

So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.[1]

JESUS CHRIST the Son of GOD.[2]
Jesus [5] being (as was supposed) the son of
Joseph, which was the son of
Heli, which was the son of
Matthat, which was the son of
Levi, which was the son of
Melchi, which was the son of [3]

Janna, which was the son of — Luke iii. 24–32.
Joseph, which was the son of
Mattathias, which was the son of
Amos, which was the son of
Naum, which was the son of
Esli, which was the son of
Nagge, which was the son of
Maath, which was the son of
Mattathias, which was the son of
Semei, which was the son of
Joseph, which was the son of
Juda, which was the son of
Joanna, which was the son of
Rhesa, which was the son of [3]
Zerubbabel,[5 a] which was the son of — [a] Zorobabel. [3]
Salathiel, which was the son of
Neri, which was the son of
Melchi, which was the son of
Addi, which was the son of
Cosam, which was the son of
Elmodam, which was the son of
Er, which was the son of
Jose, which was the son of
Eliezer, which was the son of
Jorim, which was the son of
Matthat, which was the son of
Levi, which was the son of
Simeon, which was the son of
Juda, which was the son of
Joseph, which was the son of
Jonan, which was the son of
Eliakim, which was the son of
Melea, which was the son of
Menan, which was the son of
Mattatha, which was the son of
Nathan, which was the son of
David, which was the son of
Jesse, which was the son of
Obed, which was the son of [3]
Boaz,[5 b] which was the son of [3] — [b] Booz. [3]

Luke iii. 32–38.

Salmon, which was the son of [3]
[a] Naasson. [3] Nahshon,[5 a] which was the son of [3]
[b] Aminadab. [3] Amminadab,[5 b] which was the son of [3]
[c] Aram. [3] Ram,[5 c] which was the son of [3]
[d] Esrom. [3] Hezron,[5 d] which was the son of [3]
[e] Phares. [3] Pharez,[5 e] which was the son of [3]
[f] Juda. [3] Judah,[5 f] which was the son of
Jacob, which was the son of
Isaac, which was the son of
Abraham, which was the son of [3]
[g] Thara. [3] Terah,[5 g] which was the son of [3]
[h] Nachor. [3] Nahor,[5 h] which was the son of [3]
[i] Saruch. [3] Serug,[5 i] which was the son of [3]
[k] Ragau. [3] Reu,[5 k] which was the son of [3]
[l] Phalec. [3] Peleg,[5 l] which was the son of [3]
[m] Heber. [3] Eber,[5 m] which was the son of [3]
[n] Sala. [3] Shelah,[5 n] which was the son of
Cainan, which was the son of
Arphaxad, which was the son of [3]
[o] Sem. [3] Shem,[5 o] which was the son of [3]
[p] Noe. [3] Noah,[5 p] which was the son of
Lamech, which was the son of [3]
[q] Mathusala. [3] Methuselah,[5 q] which was the son of
Enoch, which was the son of
Jared, which was the son of [3]
[r] Malelcel. [3] Mahalaleel,[5 r] which was the son of
Cainan, which was the son of
Enos, which was the son of
Seth, which was the son of
ADAM, which was the son of
GOD.[3]

CHAPTER VI.

The Infancy of Jesus Christ.

Matt. ii. 1, 2.

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying,

"Where is he that is born King of the Jews? for we [1]

have seen his star in the east, and are come to worship him." Matt. ii. 2–15.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him,

"In Bethlehem of Judæa: for thus it is written by the prophet,

"'And thou Bethlehem, in the land of [1] Judah,[5 a]
Art not the least among the princes of [1] Judah:[5 a]
For out of thee shall come a Governor,
That shall rule my people Israel.'" [b]

[a] Juda. 1

[b] Micah v. 2.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said,

"Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying,

"Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."

When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying,

"Out of Egypt have I called my son." [1 c]

[c] Hosea xi. 1.

Matt. ii. 16–23.
Luke ii. 39–47.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by [1] Jeremiah [5 a] the prophet, saying,

a Jeremy. 1

"In Rama was there a voice heard,
Lamentation, and weeping, and great mourning,
Rachel weeping for her children, and would not be comforted,
Because they are not." [b]

b Jer. xxxi. 15.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying,

"Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life."

And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream,[1] they [3 c] turned aside,[1] and [5] returned [3] into the parts of Galilee: and [1] they [5 c] came and dwelt in [1 d] their own city [e] Nazareth: [3] that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene." [1 f]

c he.1

d to.3
e a city called. 1

f Is. liii. 2.

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that [3]

heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Luke ii. 47-52.

"Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing."

And he said unto them,

"How is it that ye sought me? wist ye not that I must be about my Father's business?"

And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favor with God and man.[3]

CHAPTER VII.

The Preaching of John the Baptist.

NOW in the fifteenth year of the reign of Tiberius Cæsar,[a] Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high-priests, the word of God came unto John[3] the Baptist,[1] the son of Zacharias, in the wilderness. And he came into all the country about Jordan,[3] and[5] did baptize[2] in the wilderness of Judæa,[1] and preach[2 b] the baptism of repentance for the remission of sins,[3] saying,[c] Matt. iii. 1, 2. Mark i. 4. Luke iii 1-4.

a in those days. 1

b preaching. 1 3

c and saying, 1

"Repent ye: for the kingdom of heaven is at hand."[1]

As it is written in the prophets,

> "Behold, I send my messenger before thy face,
> Which shall prepare thy way before thee:[2 d]

d Malachi iii. 1.

and[5] in the book of the words of[3] Isaiah[5 e] the prophet, saying,

e Esaias. 3

> "The voice of one crying in the wilderness,
> Prepare ye the way of the Lord,
> Make his paths straight.[3]

Matt. iii. 3-10.
Mark i. 5.
Luke iii. 5-15.

Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall be made straight,
And the rough ways shall be made smooth;
And all flesh shall see the salvation of God." [3a]

[a] Isaiah xl. 3-5.

For this is he that was spoken of by the prophet [1] Isaiah.[5b]

[b] Esaias. [1]

And the same John had his raiment of [c] camel's hair, and a leathern girdle [d] about his loins; and his meat was [e] locusts and wild honey.[1]

[c] was clothed with. [2]
[d] with a girdle of a skin. [2]
[e] he did eat. [2]

Then [1] [f] there went out unto [g] him all the land of Judæa, and they of Jerusalem,[2] and all the region round about Jordan, and were [1] all baptized of him in the river of Jordan, confessing their sins.[2]

[f] And. [2]
[g] to. [1]

Then said he to the multitude that came forth to be baptized of him,[3] when [h] he saw many of the Pharisees and Sadducees come to his baptism,[i]

[h] but when. [1]
[i] he said unto them. [1]

"O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of [k] repentance, and begin [l] not to say within yourselves, 'We have Abraham to our father': for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."

[k] meet for. [1]
[l] think. [1]

And the people asked him, saying,

"What shall we do then?"

He answereth and saith unto them,

"He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

Then came also publicans to be baptized, and said unto him,

"Master, what shall we do?"

And he said unto them,

"Exact no more than that which is appointed you."

And the soldiers likewise demanded of him, saying,

"And what shall we do?"

And he said unto them,

"Do violence to no man, neither accuse any falsely; and be content with your wages."

And as the people were in expectation, and all men [3]

mused in their hearts of John, whether he were the Christ, or not; John answered,[a] saying unto them all,

"I indeed baptize[b] you with water[3] unto repentance: but[1] there cometh one[c] mightier than I after me,[2] the latchet of whose shoes I am not worthy to stoop down and unloose:[2] [d] he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the[e] wheat into his garner; but the chaff he will burn[3] up[1] with fire unquenchable."[3]

And many other things in his exhortation preached he unto the people.[3]

Matt. iii. 11, 12.
Mark i. 7, 8.
Luke iii. 15–18.

[a] and preached.[2]
[b] have baptized.[2]
[c] he that cometh ... is.[1]
[d] bear.[1]
[e] his.[1]

CHAPTER VIII.

The Baptism of Jesus Christ, and his Temptation.

NOW[3] [f] it came to pass in those days,[2] [g] when all the people were baptized,[3] that Jesus came[h] from Nazareth of Galilee[2] to Jordan unto John to be baptized of him.

But John forbad him, saying,

"I have need to be baptized of thee, and comest thou to me?"

And Jesus answering said unto him,

"Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

Then he suffered him,[1] and was baptized of John in Jordan.[2]

And Jesus,[1] praying,[3] when he was[i] baptized, went up[k] straightway out of the water: and, lo, the heavens were[l] opened unto[1] John,[5] [m] and he saw the Spirit of God,[1] the Holy Ghost,[3] descending[1] [n] in a bodily shape,[3] like a dove, and lighting upon him: and lo a voice[1] came[3] [o] from heaven,[1] which said,[3] [p]

"This is[q] my beloved Son, in whom[r] I am well pleased."[1]

And Jesus being full of the Holy Ghost returned from Jordan, and[s] was[3] immediately[2] led up of[t] the Spirit[u] into the wilderness to be tempted of the devil.[1]

And he was[w] there in the wilderness forty days, tempted[2]

Matt. iii. 13–17. — iv. 1.
Mark i. 9–13.
Luke iii. 21, 22. — iv. 1, 2.

[f] And.[2]
[g] then.[1]
[h] cometh.[1]
[i] also being.[3]
[k] coming up.[2]
[l] he saw the heavens.[2] the heaven was.[3]
[m] him.[1]
[n] descended.[3]
[o] there came a voice.[2]
[p] saying.[1 2]
[q] thou art.[2 3]
[r] thee.[3]
[s] then.[1]
[t] by.[3]
[u] the Spirit driveth him.[2]
[w] being.[3]

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Matt. iv. 2–11.
Mark i. 13.
Luke iii. 23.
— iv. 2–13.

of Satan;[a] and was with the wild beasts;[2] and in those days he did eat nothing.[3]

And when he had fasted forty days and forty nights,[b] he was afterward[1] a[5] [c] hungred.[d]

And when the tempter,[1] the devil,[3] came to him, he said[1] unto him,[3]

"If thou be the Son of God, command that these stones[e] be made bread."

But[1] [f] Jesus[g] answered him, saying,[h]

"It is written, 'That man shall not live by bread alone, but by every word[3] that proceedeth out of the mouth of God.'"[1] [i]

Then the devil[1] [k] brought him to Jerusalem,[3] and[5] taketh him up into the holy city, and setteth[l] him on a pinnacle of the temple, and saith[m] unto him,

"If thou be the Son of God, cast thyself down[1] from hence;[3] for it is written, 'He shall give his angels charge concerning[n] thee,[1] to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'"[o]

And Jesus, answering, said unto him,[3]

"It is written again,[p] 'Thou shalt not tempt the Lord thy God.'"[q]

Again,[r] the devil taketh[s] him up into an exceeding high mountain, and sheweth[t] him all the kingdoms of the world, and the glory of them,[1] in a moment of time;[3] and[1] the devil[3] saith[u] unto him,

"All these things[1] and the glory of them,[3] and[5] all this power will I give thee,[3] (for that is delivered unto me; and to whomsoever I will I give it,)[3] if thou wilt fall down and worship me."[w]

Then[1] [x] Jesus answered and said[y] unto him,[3]

"Get thee hence,[z] Satan: for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'"[1] [a]

And when the devil had ended all the temptation,[b] he departed from[c] him for a season.[3] And, behold, angels[d] came and ministered unto him.[1]

And Jesus himself began to be about thirty years of age.[3]

[a] the devil. [3]
[b] when they were ended. [3]
[c] an. [1]
[d] afterward hungred. [3]
[e] this stone that it. [3]
[f] And. [3]
[g] he. [1] and.
[h] and said. [1]
[i] Deut. viii. 3.
[k] And he. [3]
[l] set. [3]
[m] said. [3]
[n] over. [3]
[o] Ps. xci. 11, 12.
[p] said. [3]
[q] Deut. vi. 16.
[r] And. [3]
[s] taking. [3]
[t] shewed unto. [3]
[u] said. [3]
[w] if thou therefore wilt worship me, all shall be thine. [3]
[x] And. [3]
[y] saith. [1]
[z] behind me. [3]
[a] Deut. vi. 13.
[b] then. [1]
[c] leaveth. [1]
[d] the angels. [2]

CHAPTER IX.

The Testimony of John the Baptist to Jesus, and the Calling of the first Disciples.

AND this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, John i. 19-30.

"Who art thou?"

And he confessed, and denied not; but confessed,

"I am not the Christ."

And they asked him,

"What then? Art thou [4] Elijah?" [5 a]

a Elias. 4

And he saith,

"I am not."

"Art thou that prophet?"

And he answered,

"No."

Then said they unto him,

"Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

He said,

"I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' [b] as said the prophet [4] Isaiah." [5 c]

b Is xl. 3.

c Esaias. 4

And they which were sent were of the Pharisees. And they asked him, and said unto him,

"Why baptizest thou then, if thou be not that Christ, nor [4] Elijah, [5 d] neither that prophet?"

d Elias. 4

John answered them, saying,

"I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith,

"Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, 'After me [4]

John i. 30–45.

cometh a man which is preferred before me': for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water."

And John bare record, saying,

I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.' And I saw, and bare record that this is the Son of God."

Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith,

"Behold the Lamb of God!"

And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them,

"What seek ye?"

They said unto him,

"Rabbi," (which is to say, being interpreted, "Master,") "where dwellest thou?"

He saith unto them,

"Come and see."

They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him,

"We have found the Messias," (which is, being interpreted, "the Christ,")

And he brought him to Jesus. And when Jesus beheld him, he said,

"Thou art Simon the son of Jona: thou shalt be called 'Cephas,'" (which is by interpretation, "A stone.")

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him,

"Follow me."

Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him,[4]

"We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." John i. 45–51.

And Nathanael said unto him,

"Can there any good thing come out of Nazareth?"

Philip saith unto him,

"Come and see."

Jesus saw Nathanael coming to him, and saith of him,

"Behold an Israelite indeed, in whom is no guile!"

Nathanael saith unto him,

"Whence knowest thou me?"

Jesus answered and saith unto him,

"Before that Philip called thee, when thou wast under the fig-tree, I saw thee."

Nathanael answered and saith unto him,

"Rabbi, thou art the Son of God; thou art the King of Israel."

Jesus answered and said unto him,

"Because I said unto thee 'I saw thee under the fig-tree,' believest thou? thou shalt see greater things than these."

And he saith unto him,

"Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." [4]

CHAPTER X.

The Marriage at Cana. — Journey to Jerusalem. — The casting out of the Traders from the Temple.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. John ii. 1–4.

And when they wanted wine, the mother of Jesus saith unto him,

"They have no wine."

Jesus saith unto her,[4]

John ii. 4-18.

"Woman, what have I to do with thee? mine hour is not yet come."

His mother saith unto the servants,

"Whatsoever he saith unto you, do it."

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Jesus saith unto them,

"Fill the waterpots with water."

And they filled them up to the brim. And he saith unto them,

"Draw out now, and bear unto the governor of the feast."

And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him,

"Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves,

"Take these things hence; make not my Father's house [4] a [5] [a] house of merchandise."

[a] an. [4]

And his disciples remembered that it was written,

[b] Psalm lxix. 9.

"The zeal of thine house hath eaten me up." [b]

Then answered the Jews and said unto him,

"What sign shewest thou unto us, seeing that thou doest these things?" [4]

Jesus answered and said unto them, John ii. 19-22.

"Destroy this temple, and in three days I will raise it up."

Then said the Jews,

"Forty and six years was this temple in building, and wilt thou rear it up in three days?"

But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.[4]

CHAPTER XI.

Jesus and Nicodemus. — Further Testimony of the Baptist.

NOW when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.[4] John ii. 23-25. — iii. 1-6.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him,

"Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

Jesus answered and said unto him,

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Nicodemus saith unto him,

"How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"

Jesus answered,

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and[4]

John iii. 6-25.

that which is born of the Spirit is spirit. Marvel not that I said unto thee, 'Ye must be born again.' The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Nicodemus answered and said unto him,

"How can these things be?"

Jesus answered and said unto him,

"Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

Then there arose a question between some of John's dis- 4

ciples and the Jews about purifying. And they came unto John, and said unto him, John iii. 25-36.

"Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him."

John answered and said,

"A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, 'I am not the Christ,' but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."

The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.[4]

CHAPTER XII.

Imprisonment of John the Baptist. — Return of Jesus to Galilee. — Interview with the Woman of Samaria.

NOW[1 a] Herod the tetrarch[3] himself[2] sent[b] forth and laid[c] hold upon[d] John, and[2] bound him, and put him in prison for Herodias' sake, his brother Philip's wife;[1] Herod[3] being reproved by him for Herodias,[3] (for he had married her,[2]) and for all the evils which[3] he[5 e] had done, and[3] he[5] added yet this above all, that he shut up John in prison.[3] Matt. iv. 12. — xiv. 3. Mark i. 14. — vi. 17. Luke iii. 19, 20.

a But.[3] for.[1 2]
b had sent.[2]
c had laid.[1]
d on.[1]
e Herod.[3]

Matt. iv. 12. — xiv. 3-5. Mark vi. 18-20. Luke iv. 14. John iv. 1-12.

For John had said unto Herod,[a]

"It is not lawful for thee to have thy brother's wife."[b]

Therefore Herodias had a quarrel against him, and would have killed him; but she could not; for Herod,[2c] when he would have put him to death, feared[d] the multitude, because they counted him for[e] a prophet: and Herod also[5] feared John, knowing that he was a just man and[2] a[5f] holy, and observed him; and when he heard him, he did many things and heard him gladly.[2]

Now after that John was put in prison,[2] and[g] Jesus had heard that[1] he[5h] was cast into prison,[1] and[5] when[i] the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judæa, and departed again[4] and[3] returned[k] in the power of the Spirit into Galilee.[3]

a him. 1
b her. 1
c and. 1
d he feared. 1
e as. 1
f an. 2
g when. 1
h John. 1
i when therefore. 4
k came. 2 Jesus returned. 3

And he must needs go through Samaria.

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her,

"Give me to drink."

(For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him,

"How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."

Jesus answered and said unto her,

"If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink'; thou wouldest have asked of him, and he would have given thee living water."

The woman saith unto him,

"Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"[4]

Jesus answered and said unto her, John iv. 13-28.

"Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The woman saith unto him,

"Sir, give me this water, that I thirst not, neither come hither to draw."

Jesus saith unto her,

"Go, call thy husband, and come hither."

The woman answered and said,

"I have no husband."

Jesus said unto her,

"Thou hast well said, 'I have no husband': for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

The woman saith unto him,

"Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

Jesus saith unto her,

"Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

The woman saith unto him,

"I know that Messias cometh, which is called Christ: when he is come, he will tell us all things."

Jesus saith unto her,

"I that speak unto thee am he."

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, "What seekest thou" or, "Why talkest thou with her?" The woman then left her waterpot, and went her way into the city, and saith to the men,[4]

John iv. 29-45. "Come, see a man, which told me all things that ever I did: is not this the Christ?"

Then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying,

"Master, eat."

But he said unto them,

"I have meat to eat that ye know not of."

Therefore said the disciples one to another,

"Hath any man brought him ought to eat?"

Jesus saith unto them,

"My meat is to do the will of him that sent me, and to finish his work. Say not ye, 'There are yet four months, and then cometh harvest?' behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, 'One soweth and another reapeth.' I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, "He told me all that ever I did." So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman,

"Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honor in his own country. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.[4]

CHAPTER XIII.

The Preaching of Jesus in Galilee. — Several Miracles. — Calling of several Disciples.

FROM that time Jesus began to preach [1 a] the gospel of the kingdom of God,[2] and to say,[1 b]

"The time is fulfilled, and [c] the kingdom of God [d] is at hand: repent ye, and believe the gospel." [2]

Matt. iv. 17. Mark i. 14, 15. Luke iv. 14–16. John iv. 46–54.

a preaching. [2]
b saying. [2]
c for. [1]
d heaven. [1]

And there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.[3]

So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

Then said Jesus unto him,

"Except ye see signs and wonders, ye will not believe."

The nobleman saith unto him,

"Sir, come down ere my child die."

Jesus saith unto him,

"Go thy way; thy son liveth."

And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying,

"Thy son liveth."

Then inquired he of them the hour when he began to amend. And they said unto him,

"Yesterday at the seventh hour the fever left him."

So the father knew that it was at the same hour, in the which Jesus said unto him, "Thy son liveth": and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.[4]

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on [3]

Matt. iv. 13.
Luke iv. 16-31.

the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet [3] Isaiah.[5 a] And when he had opened the book, he found the place where it was written,

"The Spirit of the Lord is upon me,
Because he hath anointed me to preach the gospel to the poor;
He hath sent me to heal the broken-hearted,
To preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To preach the acceptable year of the Lord." [4 b]

a Esaias. 3

b Isaiah lxi. 1, 2.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them,

"This day is this scripture fulfilled in your ears."

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said,

"Is not this Joseph's son?"

And he said unto them,

"Ye will surely say unto me this proverb, 'Physician, heal thyself': 'Whatsoever we have heard done in Capernaum, do also here in thy country.'"

And he said,

"Verily I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of [3] Elijah,[5 c] when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was [3] Elijah [5 c] sent, save unto [3] Zarephath [5 d] a city of [3] Zidon,[5 e] unto a woman that was a widow. And many lepers were in Israel in the time of [3] Elisha [5 f] the prophet; and none of them was cleansed, saving Naaman the Syrian."

c Elias. 3

d Sarepta. 3
e Sidon. 3

f Eliseus. 3

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, and [3] leaving Nazareth, he [1] came down to [3] and dwelt in Capernaum,[1] a city of Galilee,[3] which is [1]

upon the sea-coast, in the borders of[1] Zebulun[5a] and[1] Naphtali:[5b] that it might be fulfilled which was spoken by[1] Isaiah[5c] the prophet, saying, Matt. iv. 13-16, 18. Mark i. 16. Luke v. 1-10.

a Zabulon.[1]
b Nephthalim.[1]
c Esaias.[1]

"The land of[1] Zebulun[5a]
And the land of[1] Naphtali[5b]
By the way of the sea, beyond Jordan,
Galilee of the Gentiles;
The people which sat in darkness saw great light;
And to them which sat in the region and shadow of death light is sprung up."[d]

d Isaiah ix. 1, 2.

And Jesus, walking[e] by the sea of Galilee,[f] saw[g] two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.[1] And[3] when[5] they[5h] were gone out of[3] their ships,[5i] and were washing their nets,[3] it came to pass that[3] the people pressed upon him to hear the word of God.[3] And[3] as[3] he stood by the lake,[f] and saw[3] the[5] two ships standing by the lake,[3] he entered into one of[3] them,[5k] which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship.

e now as he walked.[2]
f lake of Gennesaret.[3]
g he saw.[2]
h the fishermen.[3]
i them.[3]
k the ships.[3]

Now when he had left speaking, he said unto Simon,

"Launch out into the deep, and let down your nets for a draught."

And Simon answering said unto him,

"Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net."

And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying,

"Depart from me; for I am a sinful man, O Lord."

For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon.[3]

Matt. iv. 18-22. — viii. 14. Mark i. 17-29. Luke iv. 31-38. — v. 10, 11.

a he saith. 1
b Simon. 3
c follow. 1
d thou shalt catch. 3
e left. 1
f their nets. 1 2
g going on from. 1
h a. 1 the. 2
i followed. 1
k day. 2
l taught them. 3
m the 3
n with an unclean spirit. 2
o unclean spirit. 3
p spake. 3
q the fame of him.
r Jesus was 1
s Peter's house. 1 Simon's house. 3

And Jesus said [a] unto [3] them,[1 b]

"Fear not; [3] come ye after [c] me, and I will [2] from henceforth [3] make you to become fishers of [d] men." [2]

And when they had brought their ships to land, they [3] straightway [1] forsook [e] all, [f] and followed him.[3]

And when he had gone a little further [g] thence,[2] he saw the [5] other two brethren, James the son of Zebedee, and John his brother,[1] who also were in the [2] other [5 h] ship with Zebedee their father, mending their nets.[1] And straightway he called them: and they [2] immediately left the ship and their father [1] Zebedee in the ship with the hired servants, and went after [i] him.[2]

And they went into Capernaum; and straightway on the sabbath [2] days [3 k] he entered into the synagogue and taught.[l] And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes,[2] for his word was with power.[3]

And there was in their [m] synagogue a man which had a spirit of an unclean devil; [3 n] and he cried out [2] with a loud voice,[3] saying,

"Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God."

And Jesus rebuked him, saying,

"Hold thy peace, and come out of him." [2]

And when the devil [o] had [3] torn him,[2] and [5] thrown him in the midst,[3] and cried with a loud voice, he came out of him,[2] and hurt him not.[3]

And they were all amazed, insomuch that they questioned [p] among themselves, saying,

"What thing is this? What new doctrine is this?[2] And what a word is this! For with authority and power [3] commandeth he even the unclean spirits, and they do obey him,[2] and come out." [3]

And immediately his fame [q] spread abroad throughout all the region round about Galilee,[2] and [5] went out into every place of the country round about.[3]

And he arose out of the synagogue,[3] and forthwith when they were [r] come out of the synagogue, they entered into the house of Simon [s] and Andrew, with James and John.[2]

Matt. viii. 14-17.
Mark i. 30-39.
Luke iv. 38-44.

But [a] Simon's [b] wife's mother [2] was taken with a great fever, and [3] lay sick,[2] [c] and anon they tell him of [d] her,[2] and besought him for her.[3] And he came [2] and stood over her,[3] and took her by the [e] hand, and lifted her up,[2] and rebuked the fever;[3] and immediately the fever [f] left her, and she [2] arose and [3] [g] ministered unto them.

And at even,[h] when the sun did set,[2] [i] all they that had any sick with divers diseases brought them [k] unto him,[3] and [2] also [3] many [l] that were possessed with devils.[1] And all the city was gathered together at the door. And he [2] laid his hands on [3] all that were sick [1] [m] and healed [1] them: [5] that it might be fulfilled which was spoken by [1] Isaiah [5] [n] the prophet, saying,

"Himself took our infirmities, and bare our sicknesses." [o]

And he cast out [1] many devils [2] [p] with his word;[1] and [3] the [5] devils came out [q] crying out, and saying,

"Thou art Christ the Son of God."

And he rebuking them suffered them [r] not to speak: for [s] they knew [3] him,[2] that he was Christ.[3]

And in the morning,[t] rising up a great while before day, he went out, and departed into a solitary [u] place, and there prayed.[2] And the people sought him.[3] And Simon and they that were with him followed after him. And when they had found him, they said unto him,

"All men seek for thee." [2]

And [3] the people [5] came unto him, and stayed him, that he should not depart from them.[3]

And he said unto them,

"I must preach the kingdom of God to other cities also: for therefore am I sent." [3]

And he said unto [2] Simon and they that were with him,[5] [w]

"Let us go into the next towns, that I may preach there also: for therefore came I forth."

And he preached in [2] the [3] [x] synagogues throughout all [y] Galilee, and cast out devils.[2]

a And. 3
b his. 1
c sick of a fever. 1
laid and sick of. 2
d he saw. 1
e touched her. 1
f it. 3
g and immediately. 3
h Now. 3
i the even was come. 1
the sun was setting. 3
k all that were diseased. 2
l them. 2
m every one of them. 3
many that were sick of divers diseases. 2
n Esaias. 1
o Isaiah liii. 4.
p the spirits. 1
q also came out of many. 3
r the devils. 2
s because. 2
t when it was day. 3
u desert. 3
w them. 2
x their. 2
y of. 3

CHAPTER XIV.

Healing of a Leper, and of a Paralytic.

Matt. iv. 23-25. — viii. 2-4. Mark i. 40-45. Luke v. 12-16.

AND Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.[1]

And it came to pass when he was in a certain city, behold[3] a leper,[2 a] who seeing Jesus,[3] came[2 b] to him,[2] and[2] fell on his face,[3 c] and worshipped him,[1] and besought[d] him, saying[3] unto him,[2]

"Lord, if thou wilt, thou canst make me clean."[3]

And Jesus,[e] moved with compassion, put forth his hand, and touched him,[2] saying,[3 f]

"I will; be thou clean."

And as soon as he had spoken, immediately the leprosy departed from him, and he[g] was cleansed.

And he[h] straitly charged him, and forthwith sent him away; and saith unto him,

"See thou say nothing to any[i] man: but go thy way, shew[k] thyself to the priest, and offer for thy cleansing those things which[l] Moses commanded for a testimony unto them."

But he went out, and began to publish it much, and to blaze abroad the matter,[2] and[5] so much the more went there a fame abroad of[3] Jesus,[5 m] that[2 n] he[5 o] could no more openly enter into the city,[2] for[5 p] great multitudes[q] came together[3] to him from every quarter,[2] to hear, and to be healed by him of their infirmities.[3] And he withdrew himself into[3 r] desert places[2] in[2] the wilderness, and[3] there[5] prayed.[3]

a man full of leprosy. 3
b there came. 1 2
c kneeling down to him. 2
d beseeching. 2
e he. 3
f and saith unto him. 2
g his leprosy. 1
h Jesus. 1
i tell no. 1 to tell no. 3
k and shew. 3
l the gift that. 1 according as. 3
m him 3
n insomuch that. 2
o Jesus. 2
p and. 3
q they. 2
r was without in. 2

Matt. ix. 2-7.
Mark ii. 1-12.
Luke v. 17-25.

And again he entered into Capernaum, after some days.[2] And it came to pass on a certain day, as he was teaching, that[3] it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And[2] there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal them. And, behold,[3] they come[a] unto[b] him, bringing[2] a man,[3 c] sick of the[d] palsy,[2] lying on[e] a bed[1] which was borne of four:[2] and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in[f] because of the multitude,[g] they went upon the housetop, and[3] uncovered the roof where he was: and when they had broken it up, they let[2] him down through the tiling with his[3] bed[2 h] into the midst before Jesus. And when he[i] saw[k] their faith, he said unto[3] the sick of the palsy,[2 l]

"Son,[m] be of good cheer; thy sins[1] are[n] forgiven thee."[3]

And, behold,[1 o] the[p] scribes and Pharisees[3] who were[5] sitting there[2] began to reason[3 q] in their hearts,[2] and said[3 r] within themselves,[1]

"This man blasphemeth."[1]

"Who is this which speaketh blasphemies?"[3]

"Why doth this man thus speak blasphemies?"[2]

"Who can forgive sins, but God alone?"[3 s]

And immediately[t] when Jesus[2] (knowing their thoughts)[1] perceived in his spirit that they so reasoned within themselves,[u] he, answering,[3] said unto them,[2]

"Wherefore think ye evil in your hearts?[1] And[5] why[w] reason ye these things in your hearts?[2] For,[1] whether is it easier to say to the sick of the palsy, 'Thy sins be forgiven thee'; or to say, 'Arise,[x] and take up thy bed, and walk'? But that ye may know that the Son of man hath power on[y] earth to forgive sins,"[2]

Then saith[z] he to[a] the sick of the palsy,[1]

"I say unto thee, Arise, and take up thy bed,[b] and go thy way into[c] thine house."

And immediately he arose,[d] took[e] up the bed[2 f] whereon[3]

a they brought.[1] men brought.[3]
b to.[1]
c one.[2]
d which was taken with a.[3]
e in.[3]
f come nigh unto him.[2]
g for the press.[2]
h couch.[3] the bed wherein the sick of the palsy lay.[2]
i Jesus.[2]
k seeing.[1]
l him.[3]
m Man.[3]
n be.[1 2]
o but there were.[3]
p certain of the.[1 2]
q reasoning.[2]
r saying.[3]
s only.[2]
t But.[3]
u their thoughts.[3]
w what.[3]
x Rise up.[3]
y upon.[3]
z said.[3]
a unto.[3]
b couch.[3]
c unto.[1 3]
d rose up.[3]
e and took.[3]
f that.[3]

Matt. ix. 7-9.
Mark ii. 12-14.
Luke v. 25-28.

a insomuch that. And.[3]
b were all amazed.[2 3]

he lay,[3] and went forth before them all,[2] and departed to his own house, glorifying God.[3] But [a] when the multitudes saw it, they marvelled,[1] [b] and were filled with fear,[3] and glorified God, which had given such power unto men,[1] saying,

"We never saw it on this fashion."[2]

"We have seen strange things to-day."[3]

And after these things,[3] he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them. And as he [c] passed by,[d] he saw[2] a publican [e] named[3] Levi [f] the son of Alpheus sitting at the receipt of custom, and[2] he[3] said [g] unto him,

c Jesus.[1]
d forth from thence.[1]
e man.[1]
f Matthew.[1]
g saith.[1]

"Follow me."

h rose up.[3]

And he arose[2 h] left all,[3] and followed him.[2]

CHAPTER XV.

Healing of a Man on the Sabbath, and consequent Discussion.

John v. 1-7.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. (For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.) And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him,

"Wilt thou be made whole?"

The impotent man answered him,

"Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."[4]

John v. 8-23.

Jesus saith unto him,

"Rise, take up thy bed, and walk."

And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

The Jews therefore said unto him that was cured,

"It is the sabbath day: it is not lawful for thee to carry thy bed."

He answered them,

"He that made me whole, the same said unto me, 'Take up thy bed, and walk.'"

Then asked they him,

"What man is that which said unto thee, 'Take up thy bed, and walk'?"

And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

Afterward Jesus findeth him in the temple, and said unto him,

"Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

But Jesus answered them,

"My Father worketh hitherto, and I work."

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus and said unto them,

"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all[4]

John v. 23-43. men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

"If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my[4]

Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" [4]

John v. 43-47.

CHAPTER XVI.

Christ's Teaching as to the Sabbath. — The Ordination of the Twelve Apostles.

AND it came to pass [2] at that time,[1] being [5 a] the second sabbath [b] after the first, that [3] Jesus [c] went [1] through the corn [1] fields; [2] and his disciples were [1] a [5 d] hungred, and began,[1] as they went,[2] to pluck [e] the ears of corn, and to [f] eat,[1] rubbing them in their hands.[3] But when [1 g] certain of [3] the Pharisees saw it they said unto him,[h]

"Behold, thy disciples do that which is not lawful to do upon [i] the sabbath day.[1 k] Why do they [2 l] do so?" [5]

But [1 m] Jesus,[n] answering,[3] said unto them,

"Have ye not [o] read [1] so much as this,[3] what David did, when he [1 p] and they which [q] were with him [3] were a [5 r] hungred,[1] and [5] had need?[2] how he entered [s] into the house of God,[1] in the days of Abiathar the high-priest,[2] and did take and eat the shewbread, and gave also to them that were with him; [3] which it was [t] not lawful for him to eat, neither for them which were with him, but only [u] for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth,

"'I will have mercy, and not sacrifice,'

ye would not have condemned the guiltless." [1]

Matt. xii. 1-7. Mark ii. 23-26. Luke vi. 1-4.

a on. 3
b on the sabbath day. 1 2
c he. 2 3
d an. 1
e plucked. 3
f did. 3
g And. 3
h them. 3
i on. 2 3
k days. 3
l ye. 3
m And. 2 3
n he. 1 2
o never. 2
p himself. 3
q that. 1 2
r was an. 1 2 3
s went. 2 3
t is. 2 3
u alone. 3

Matt. xii. 7-15.
Mark ii. 27, 28.
— iii. 1-7
Luke vi. 5-11.

And he said unto them,

"The sabbath was made for man, and not man for the sabbath: therefore [a] the Son of man is Lord also [b] of the sabbath [2] day."[1]

And it came to pass also on another sabbath,[3] when he was departed thence,[1] that he entered [3] again [2] into the [c] synagogue and taught: and,[3] behold, there was a man [1] there [2] whose right hand was withered.[3] [d] And they asked him, saying,

"Is it lawful to heal on the sabbath days?"[1]

And the scribes and Pharisees watched him, whether he would heal [3] him [2] on the sabbath day; that they might find an accusation against [e] him.

But he knew their thoughts, and said to [f] the man which had the withered hand,

"Rise up, and stand forth in the midst."

And he arose and stood forth.

Then said Jesus unto [f] them,

"I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?"[3] [g]

But they held their peace. And he said unto them,

"What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.[1]"

And when he had looked [h] round about on [i] them [2] all [3] with anger,[2] being grieved for the hardness of their hearts, he saith [k] unto [l] the man,

"Stretch forth thine [m] hand."

And he stretched it out: [n] and his hand [o] was restored whole like [1] as the other.[2]

Then the Pharisees [1 p] were filled with madness;[3] and [2] went out [1 q] and communed one with another what they might do to Jesus,[3 r] and straightway took counsel with the Herodians against him, how they might destroy him.[2]

But when Jesus knew it, he withdrew himself,[1] with his disciples,[2] from thence,[1] to the sea;[2] and great multitudes [1 s] from Galilee followed him, and from Judæa, and [2]

a For. [1] That. [3]
b even. [1]
c went into their. [1]
d which had his hand withered. [1] which had a withered hand. [2]
e accuse. [1 2]
f and he saith unto. [2]
g kill. [2]
h then. [1] looking. [3]
i upon. [3]
k said. [3]
l to. [1]
m thy. [3]
n did so. [3] forth. [1]
o it. [1]
p And they. [3]
q forth. [2]
r held a council against him.
s a great multitude. [2]

from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him,[2] and he healed them all.[1] Matt. x. 2, 3. — xii. 15-21. Mark iii. 8-18. Luke vi. 12-15.

And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying,

"Thou art the Son of God!"

And he straitly charged them that they should not make him known: [2] that it might be fulfilled which was spoken by [1] Isaiah [5] [a] the prophet, saying, [a] Esaias. 1

"Behold my servant, whom I have chosen;
My beloved, in whom my soul is well pleased:
I will put my spirit upon him,
And he shall shew judgment to the Gentiles.
He shall not strive, nor cry;
Neither shall any man hear his voice in the streets.
A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgment unto victory.
And in his name shall the Gentiles trust." [1] [b] [b] Isaiah xlii. 1-3.

And it came to pass in those days, that he went out [c] into a mountain to pray, and continued all night in prayer to God. And when it was day, he called [d] unto him [3] whom he would [2] of [5] his disciples; [3] and they came unto him: [2] and of them he chose [3] and [5] ordained [2] twelve, whom also he named apostles; [3] that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.[2] [c] goeth up. [d] calleth. 2

Now the names of the twelve apostles are these; the first, [1] [e] Simon, whom he also named, [3] [f] and [5] who is called Peter, and Andrew his brother; and James the son of Zebedee, and John the [g] brother of James; and he surnamed them Boanerges, which is "The sons of thunder"; [2] and Philip and Bartholomew; and Matthew [2] the publican; [1] and Thomas, and James the son of Alpheus, and Judas [3] or [5] Lebbeus, whose surname was Thaddeus, [1] the brother of [3] [e] and. 2 [f] surnamed. 2 [g] his. 1

Matt. x. 4. Mark iii. 18, 19. Luke vi. 15-19.

James ;[3] and Simon the Canaanite,[2] called Zelotes,[3] and Judas Iscariot,[2] who [a] also betrayed him.[1 b]

a which.[2] b was the traitor.[3]

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.[3]

CHAPTER XVII.

The Sermon on the Mount.

Matt. v. 1-12. Luke vi. 20-23.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.[1] And he lifted up his eyes on his disciples,[3] and [1] opened his mouth, and taught them, saying,[c]

c said.[3]

"Blessed are the [d] poor in spirit: for theirs [e] is the kingdom of heaven.[f]

d be ye.[3] e yours.[3] f God.[3]

"Blessed are they [g] that mourn [1 h] now:[3] for they [g] shall be comforted.[i]

g ye.[3] h weep.[3] i laugh.[3]

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they [k] which [l] do hunger and thirst after righteousness [1] now:[3] for they [k] shall be filled.

k ye.[3] l that.[3]

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall [1] hate,[3] revile,[1] and persecute you, and when they shall separate you from their company, and shall reproach you, and [3] say all manner of evil against you [m] falsely, for my [n] sake. Rejoice [1] ye in that day, and leap for joy,[3] and be exceeding glad: for [1] behold,[3] great is your reward in heaven: for [1] in like [3 o]

m cast out your name as evil.[3] n the Son of man's.[3] o the like.[3]

manner did their fathers unto [a] the prophets [8] which were before you ![1] Matt. v. 12-23. Luke vi. 23-26.

[a] so persecuted they. [1]

"But woe unto you that are rich! for ye have received your consolation.

"Woe unto you that are full! for ye shall hunger.

"Woe unto you that laugh now! for ye shall mourn and weep.

"Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.[8]

"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

"Ye are the light of the world. A city that is set on [1] a [5b] hill cannot be hid. Neither do men light a candle, [a] an. [1] and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

"Ye have heard that it was said by them of old time, 'Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment': but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, 'Raca,' shall be in danger of the council: but whosoever shall say, 'Thou fool,' shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against [1]

Matt. v. 24-40. Luke vi. 27-29.

thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

"Ye have heard that it was said by them of old time, 'Thou shalt not commit adultery': but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

"It hath been said, 'Whosoever shall put away his wife, let him give her a writing of divorcement': but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

"Again, ye have heard that it hath been said by them of old time, 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths': but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be 'Yea,' 'yea'; 'Nay,' 'nay'; for whatsoever is more than these cometh of evil.

"Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth': but I say unto you, That ye resist not evil: but whosoever shall smite [a] thee on thy right [b] cheek, turn to him [c] the other also. And if any man [d] will sue thee at the law, and take [e] away thy coat,[1] [f]

[a] unto him that smiteth. [3]
[b] the one. [3]
[c] offer. [3]
[d] him. [3]
[e] that taketh. [3]
[f] cloke. [3]

let him have [a] thy cloke [b] also. And whosoever shall compel thee to go a mile, go with him twain. Give to him [c] that asketh [1] of [3] thee, and from him that would borrow of thee turn not thou away.[1] And of him that taketh away thy goods ask them not again.[3]

Matt. v. 40-48. — vi. 1-5. Luke vi. 29, 30, 32-36.

a forbid not to take. [3]
b coat. [3]
c every man. [3]

"Ye have heard that it hath been said, 'Thou shalt love thy neighbor, and hate thine enemy.' But I say unto you [1] which hear, Love your enemies,[3] bless them that curse you, do good to them that [d] hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward [e] have ye?[1] for sinners also love those that love them.[3] Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?[1] And if ye do good to them which do good to you, what thank have ye? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.[3] And [5] be ye [1] perfect, even as your Father which is in heaven is perfect.

d which. [3]
e thank. [3]

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the syna-[1]

Matt. vi. 5-23.

gogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:—

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil:
For thine is the kingdom, and the power, and the glory, forever.
Amen.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the[1]

light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewithal shall we be clothed?' (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Matt. vi. 23-34. — vii. 1, 2. Luke vi. 37-40.

"Judge not, and ye shall not be [a] judged.[3] For with what judgment ye judge, ye shall be judged:[1] condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For [b] with the same [c] measure that ye mete withal it shall be measured to you again."

[a] that ye be not.[1]

[b] And.[1] [c] what.[1]

And he spake a parable unto them,

"Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And[3]

Matt. vii. 3–20. Luke vi. 31, 41–45.

why beholdest thou the mote that is in thy brother's eye, but perceivest [a] not the beam that is in thine own eye? Either [b] how canst [c] thou say to thy brother, 'Brother, let me pull out the mote that is in [d] thine eye,' when thou thyself beholdest not the beam that [e] is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull [f] out the mote that is in [d] thy brother's eye.[3]

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever [g] ye would that men should do to you, do ye even so to them: [h] for this is the law and the prophets.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.[1] For every tree is known by his own fruit.[3] Do men gather grapes of thorns,[i] or figs of thistles? [k] Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring [l] forth evil [m] fruit, neither can [n] a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.[1] A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.[3]

a considerest. 1
b Or. 1
c wilt. 1
d out of. 1
e and, behold, a beam. 1
f cast. 1
g And as. 3
h also to them likewise. 3
i For of thorns men do not gather figs. 3
k nor of a bramble bush gather they grapes. 3
l bringeth not. 3
m corrupt. 3
n doth. 3

"And why call ye me, 'Lord, Lord,' and do not the things which I say?[3] Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, 'Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?' And then will I profess unto them, 'I never knew you: depart from me, ye that work iniquity.'

Matt. vii. 21-29. Luke vi. 46-49.

"Therefore whosoever[1] cometh to me, and[3] heareth these sayings of mine,[a] and doeth them, I will[1] shew you to whom he is like: he is like[b] a[3] wise man, which built his[c] house,[1] and digged deep, and laid the foundation on[d] a rock: and when the[3] rain descended, and the floods came,[e] and the winds blew,[1] and[5] the stream beat vehemently upon that house, and could not shake it:[3] it fell not, for it was founded upon a rock.[1] But[3] *f* every one[g] that heareth these sayings of mine, and doeth them not,[1] is like[3] *h* a foolish man, which[i] built his[k] house,[1] without a foundation,[3] upon the sand:[l] and the rain descended, and the floods came, and the winds blew, and[1] *m* the stream did beat vehemently[3] upon that house; and[1] immediately it fell;[3] and great was the fall[n] of it."[o]

a my sayings.[3]
b liken him unto.[1]
c an.[3]
d upon.[1]
e flood arose.[3]
f And.[1]
g he.[3]
h shall be likened unto.[1]
i that.[3]
k an.[3]
l earth.[3]
m against which.[3]
n ruin.[3]
o that house.[3]

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.[1]

CHAPTER XVIII.

The Healing of the Centurion's Servant, and the Raising of the Widow's Son at Nain.

NOW when[3] Jesus[1] *p* had ended all his sayings in the audience of the people,[3] and[1] was come down from the mountain, great multitudes followed him,[1] and[1] he[q] entered into Capernaum.

Matt. viii. 1, 5. Luke vii. 1-3.

p he.[3]
q was.[1]

And a certain centurion's servant, who was dear unto him, was sick and ready to die. And when he heard of[3]

Matt. viii. 5-13. Luke vii. 3-11.

a there came. 1
b a centurion. 1

Jesus, he sent [a] unto him the elders of the Jews,[b] beseeching him that he would come and heal his servant,[3] and saying,

"Lord, my servant lieth at home, sick of the palsy, grievously tormented." [1]

And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this: "For he loveth our nation, and he hath built us a synagogue." [3]

c him. 1

And Jesus saith unto [1] them,[5 c]

"I will come and heal him." [1]

Then Jesus went with them.

And when he was now not far from the house, the centurion sent friends to him,[d] saying unto him,

d answered and said. 1

"Lord, trouble not thyself: for I am not worthy that thou shouldest enter [e] under my roof: wherefore neither thought I myself worthy to come unto thee: but [3] speak the [f] word only, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one,[g] 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it."

e come. 1
f say in a. 3
g to this man 1

When Jesus heard these things,[h] he marvelled at him, and turned him about, and said unto the people [i] that followed him,[3]

h it. 1
i to them. 1

"Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

And Jesus said unto [1] them that were sent by [3] the centurion,

thy. 1

"Go [1] your [5 k] way; and [1] say,[5] 'As thou hast believed, so be it done unto thee.'" [1]

And his servant was healed in the self-same hour.[1] And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the day after, that he went into a [3]

city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. Luke vii. 11-17.

And when the Lord saw her, he had compassion on her, and said unto her,

"Weep not."

And he came and touched the bier: and they that bare him stood still. And he said,

"Young man, I say unto thee, Arise."

And he that was dead sat up, and began to speak. And he delivered him to his mother.

And there came a fear on all: and they glorified God, saying, "That a great prophet is risen up among us"; and, "That God hath visited his people." And this rumor of him went forth throughout all Judæa, and throughout all the region round about.[3]

CHAPTER XIX.

Jesus and the Disciples of John Baptist. — Jesus's Testimony of John Baptist, — his Condemnation of the unbelieving Cities. — Jesus anointed by a Woman at a Pharisee's House.

NOW when John had heard in the prison the works of Christ,[1] for [5 a] the disciples of John shewed him of all these things,[3] he,[1 b] calling unto him two of his disciples, sent them to Jesus, saying[3 c] unto him,[1] Matt. xi. 2, 3. Luke vii. 18-21.

a And.[3]
b and John.[3]
c and said.[1]

"Art thou he that should come? or look we [d] for another?"

d do we look.[1]

When the men were come unto him, they said,

"John Baptist hath sent us unto thee, saying, 'Art thou he that should come? or look we for another?'"

And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.[3]

Matt. xi. 4–18.
Luke vii. 22–33.

Then Jesus answering [a] said unto them,

"Go your way, and tell [b] John [3] again those [c] things which ye [1] have seen and heard: [d] how that [3] the blind receive their sight, [e] and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. [f] And blessed is he whosoever shall not be offended in me." [1]

And when [g] the messengers of John [h] were departed, [3] Jesus [1 i] began to speak [k] unto the people [l] concerning John,

"What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they [3] that [m] wear soft clothing [1] and [5] are gorgeously apparelled, and live delicately, are in kings' courts. [n] But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. [3] For this is he, of whom it is written,

> "'Behold, I send my messenger before thy face,
> Which shall prepare thy way before thee.' [1 o]

For, [o] verily [1] I say unto you, Among those [p] that are born of women there [3] hath not risen [q] a greater [1] prophet [3] than John the Baptist: notwithstanding [r] he that is least in the kingdom of heaven [s] is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is [1] Elijah, [5 t] which was for to come. He that hath ears to hear, let him hear. [1] And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

And the Lord said,

"Whereunto then [u] shall I liken the men of this [w] generation? and to what are they like? They are [x] like unto children sitting in the market-place, [y] and calling one to another, [z] and saying, 'We have piped unto you, and ye have not danced; we have mourned [3] unto [1 a] you and ye have not wept.' [b] For John the Baptist came neither [3]

[a] answered and. [1]
[b] shew. [3]
[c] what. [1]
[d] do hear and see. [1]
[e] see. [3]
[f] to the poor the gospel is preached. [3]
[g] as. [1]
[h] they. [1]
[i] he. [3]
[k] say. [1]
[l] multitudes. [1]
[m] which. [3]
[n] houses. [1]
[o] Malachi iii. 1.
[p] them. [1]
[q] is not. [3]
[r] but. [3]
[s] God. [3]
[t] Elias. [1]
[u] But whereunto
[w] this. [1]
[x] it is. [1]
[y] markets. [1]
[z] unto their fellows. [1]
[a] to. [3]
[b] lamented. [1]

eating bread nor drinking wine; and ye [a] say, 'He hath a devil.' The Son of man is come [b] eating and drinking; and ye [a] say, 'Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!' But wisdom is justified of all her children."[3]

Matt. xi. 18-30. Luke vii. 33-38.

[a] they.[1]
[b] came.[1]

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

"Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

At that time Jesus answered and said,

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."[1]

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.[3]

Luke vii. 39-50. Now when the Pharisee which had bidden him saw it, he spake within himself, saying,

"This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner."

And Jesus answering said unto him,

"Simon, I have somewhat to say unto thee."

And he saith,

"Master, say on."

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?"

Simon answered and said,

"I suppose that he, to whom he forgave most."

And he said unto him,

"Thou hast rightly judged."

And he turned to the woman, and said unto Simon,

"Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

And he said unto her,

"Thy sins are forgiven."

And they that sat at meat with him began to say within themselves,

"Who is this that forgiveth sins also?"

And he said to the woman,

"Thy faith hath saved thee; go in peace."[8]

CHAPTER XX.

Another Circuit through Galilee. — Denunciation of the Scribes and Pharisees on the Occasion of a Devil being cast out, and of a Dinner at a Pharisee's House.

AND it came to pass afterward, that [3] Jesus [5 a] went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.[3]

Matt. xii. 22-26. Mark iii. 19-26. Luke viii. 1-3. — xi. 14, 15, 17, 18.

a he. 3

And they went into [2] a [5 b] house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said,

b an. 2

"He is beside himself." [2]

Then was brought unto him one possessed with a devil,[1] and it was [3] blind and dumb: and he healed him,[c] insomuch that [1 d] it came to pass, when the devil was gone out,[3] that [5] the blind and dumb both spake and saw. And all the people [1] wondered,[3] and [5] were amazed, and said,

c was casting out a devil. 3

d and. 3

"Is not this the Son of David?"

But when the Pharisees,[1] and the scribes which came down from Jerusalem [2] heard it,[1] some of them [e] said,

e they. 1

"This fellow [1 f] hath Beelzebub, and [2] doth not cast out devils, but by Beelzebub, the prince [g] of the devils,[1] through [3] whom [5] he casteth [3] them [5] out." [2 h]

f He. 2 3

g chief. 3

h he out devils. 2

But [3 i] Jesus,[1 f] knowing [k] their thoughts,[3] called them unto him, and said unto them in parables,

i And. 1 2

k knew. 1

"How can Satan cast out Satan?[2] Every kingdom [l] divided against itself is brought to desolation:[1] that kingdom cannot stand. And [2] every city or house [m n] divided against itself [1 n] cannot [2 o] stand [1] but [5] falleth.[3] And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?[1] If he rise up against himself, and be [2]

l and if a kingdom be. 2

m and if a house be. 2

n a house. 3

o shall not. 1 that house cannot 2

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Matt. xii. 27–38. Mark iii. 26–30. Luke xi. 16, 18–26, 29.

also[3] divided he cannot stand, but hath an end.[2] Because ye say that I cast out devils through Beelzebub.[3] And if I by Beelzebub cast out devils, by whom do your children[a] cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit[b] of God, then,[1] no doubt,[3] the kingdom of God is come unto[c] you.[1]

"When a strong man armed keepeth his palace, his goods are in peace,[3] no man can[d] enter into his[e] house, and spoil[2] them,[5] except he[f] first bind the strong man:[1] ut when a stronger than he shall come upon him and overcome him, he taketh from him all his armor wherein he trusted;[3] and then he will spoil his house,[1] and[3] divide[5 g] his spoils.[3]

"He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore[1] verily[3] I say unto you, All manner of sin[1 h] shall be forgiven unto men,[1 i] and blasphemies[k] wherewith soever they shall blaspheme: but he that shall blaspheme[l] against the Holy Ghost hath never forgiveness,[m] but is in danger of eternal damnation.[2] And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."[1] (Because they said, "He hath an unclean spirit."[2]) "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."[1]

And when the people were gathered thick together,[3 n] certain of the scribes and of the Pharisees,[1 o] tempting him,[3] answered, saying,[p]

"Master, we would see[1] from thee[1] a sign from heaven."[3]

a sons.[3]
b with the finger.[3]
c upon.[3]
d or else how can.[1]
e a strong man's.[1 2]
f he will.[2]
g divideth.[3]
h sins.[2]
i the sons of men.[2]
k blasphemy.[1]
l the blasphemy.[1]
m shall not be forgiven unto men.[1]
n then.[1]
o and others.[2]
p sought of him a sign.[3]

Matt. xii. 39-45. Luke xi. 24-27, 29-36.

But he answered and said [a] unto them,[1]

"This is an evil[3] and adulterous generation:[1] they seek[3 b] after a sign; and there shall no sign be given to it, but the sign of the prophet[1] Jonah.[5 c] For as[3] Jonah[5 c] was a sign unto the Ninevites, so shall also the Son of man be to this generation.[3] For as[1] Jonah[5 c] was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh[1 d] shall rise up in the judgment with this generation and shall condemn it: for[e] they repented at the preaching of[1] Jonah;[5 c] and, behold, a greater than[1] Jonah[5 c] is here. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them:[f] for she came from the uttermost[g] parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.[1]

"No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.[3]

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding[h] none,[3] then[1] he saith, 'I will return unto[i] my house[3] from[1] whence I came out.' And when he cometh,[k] he findeth it[3] empty,[1] swept and garnished. Then goeth he,[3] and taketh with himself[l] seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."[1]

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him,

"Blessed is the womb that bare thee, and the paps which thou hast sucked!"

But he said,[3]

a began to say.[3]
b seeketh.[1]
c Jonas.[1 3]
d Nineve.[3]
e because.[1]
f it.[1]
g utmost.[3]
h findeth.[1]
i into.[1]
k is come.[1]
l to him.[3]

Matt. xii. 46–50. Mark iii. 31–35. Luke viii. 19–21. — xi. 28, 37–44.

"Yea, rather, blessed are they that hear the word of God, and keep it."[3]

While he yet talked to the people,[1] [a] and the multitude sat about him,[2] behold, there came [2] to him his mother and his brethren, and could not come at him for the press,[3] and standing [b] without,[2] desiring to speak with him,[1] sent unto him, calling him.[2]

Then one [c] said unto him,

"Behold, thy mother and thy brethren stand without,[1] and [5] seek for thee,[2] desiring to [1] see [3] and [5] to speak with thee."

But [d] he answered and said unto him [e] that told him,[1] saying,[2]

"Who is my mother? and who are [f] my brethren?"[1]

And he looked round about on them which sat about him, and [2] stretched [g] forth his hand toward his disciples, and said,

"Behold my mother and my brethren![1] They [5] are these which hear the word of God, and do it.[3] For whosoever shall do the will of [1] God [2] my Father which is in heaven, the same is my brother, and [1] my [2] sister, and mother."[1]

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

And the Lord said unto him,

"Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you.

"But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

"Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

"Woe unto you, scribes and Pharisees, hypocrites! for [3]

[a] then. [2 3]

[b] stood. [1]

[c] and they. [2] and it was told him by certain which. [3]

[d] And. [2 3]

[e] them. [2 3]

[f] or. [2]

[g] he stretched. [1]

ye are as graves which appear not, and the men that walk over them are not aware of them." Luke xi. 45-54.

Then answered one of the lawyers, and said unto him,

"Master, thus saying thou reproachest us also."

And he said,

"Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

"Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, 'I will send them prophets and apostles, and some of them they shall slay and persecute': that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the son of[3] Zachariah,[5a] which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

[a] Zacharias.[2]

"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth that they might accuse him.[3]

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